

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 40

JANUARY 1927

NUMBER 6

The Glowing Ember of Prayer

Speaking to the African women about the reading or the learning of a word of the Word of God, I have reminded them of those mornings when they wake to find the fire dead on the floor of the hut, and of how they must go to that neighbor from whose roof there rises smoke, and of how with the ember they have begged they hurry back to the cold hearth. As they go they breathe upon the ember lest it die. If it is a live ember, how soon the fire shines, painting the walls of that house with light. If the woman with the ember has dallied, and coming to her house she finds the ember gray—even then she does not despair but blows upon it, cherishing it with her breath until it lives again.

And that ember, I tell the women, is like the word of God in our hearts. There are mornings when we wake to find our hearts cold—there is a deadness and a staleness there. Now it is, if we care for the peace of ourselves and our families, the servants in the house and the companions in the office, that we must beg the ember. And well we know where it is to be had. Well we know the Neighbor whose fire is as constant as the stars. If there is a fire in our hearts it is there we got it; and if there is a chill in our hearts it is from neglect of that fire; and because we do not beg the ember or having begged it we have not cherished it letting it fail while we were preoccupied with the things of anger, the things of sorrow, the things of the body, the things of gossip—yes, even the things of gossip. For such as these we have not spared our breath, while the ember that was to warm ourselves and our fellows has dimmed as we carried it.

Whose ember is this dying on the ground on its bit of broken pot, while the woman who begged it has turned aside into the forest?

For such an one—and it is you and it is I—there is a breath that will revive the ember: Remember the Lord Jesus! If your ember falls because of the things of sorrow—remember the Lord Jesus who was acquainted with grief. And if you are a person of anger, so that you are dreaded by those you love—remember the Lord Jesus, how he did not strive nor cry nor shout about the streets. And if you are a person of envy, so that you cannot pass the trader's house without a burning wish to possess the bright ornaments that are there—remember the Lord, how for our sakes he became poor. And oh, if you are a person of spiritual sloth, so that you slowly, slowly turn to the Word of God where the Lord waits to meet you—remember how often you have rejoiced to meet Him there and how He did then do for you according to His promise, making all things new. Yes, even the pot where you must forever be cooking—for who other than Himself minded the fire and broiled the fish on that morning when His friends returned from the fishing, having caught nothing? Who but Himself was first at the well where the Samaritan woman must forever be drawing water and she never thinking to be meeting her Saviour on that old path? Who but Himself, passing by the tax collector's bureau, wrote on his pad: "Follow me?" Who knew better than He the price to a farthing of the least of fare, and who else knew the exact fortune in the widow's hand? There is a light late in a window and all the village is sleeping—who but Himself looks in at the window and says: "It is the third watch"—and blesses the watcher?

The watcher in the third watch—what is she reading?

Perhaps she is reading the Word of God, I tell the Bulu Women. She has been in the kitchen all day, or in the school all day, or in the office, and now she is alone and she reads the Word of God.

For whom is she praying? Perhaps, I tell the Bulu women, she is praying for you and for those who serve you. Reading in her little book about the work of God in the world and the names of His servants, she prays.

JEAN KENYON MACKENZIE
—In Women and Missions



**THESE MOSLEM WOMEN WHO CARRY WATER FROM THE
RIVER NILE HAVE NEVER HEARD OF THE WATER OF LIFE**

Courtesy of Board of Foreign Missions

The United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

CHAPTER II--THE MOSLEM WOMAN: THEORY AND PRACTICE.

TO understand the real heart of Islam one must know its attitude toward women. To ascertain this we look to the Koran, the Traditions and common practice. Sometime, somewhere, the erroneous statement, that "women have no souls," was attributed to the teaching of the Koran. On the contrary the Koran makes frequent reference to women believers. "Reward is promised to good women as well as to good men." (33:35). "Daughters as well as sons are the gift of God" according to the Koran but in actual life the girl is usually regarded as a much less valuable gift than a boy.

A distinction between sexes appears in the matter of inheritance; daughters receive only half the portion of sons. In a law court it takes the testimony of two women to equal the testimony of one man.

The teaching concerning marriage is the one vital point in the life of women. Laws of various kinds are laid down by Mohammed, only to be set aside, when he wished to violate them. In the Koran, polygamy is sanctioned; "But if ye cannot do justice between orphans, then marry what seems good to you of women, by two's or three's or four's."

In addition to the four wives allowed, a Moslem may have as many concubines as "his right hand can hold," which means as many as he can support.

Lax as was this law, Mohammed

violated it taking a dozen wives and then to cover his infamy, he is recorded to have said: "I have not taken any wife, nor given away any daughter to any one, without Gabriel having first brought me an order from my Lord: and I only acted on that order."

An even greater evil is that of divorce. For any trivial excuse a man may divorce his wife. It is a simple matter for him. He may have grown weary of her; he may be disappointed because she has no sons; he may have had a quarrel with her; or what is worse he may have had a quarrel with some one else and in the heat of passion exclaim "If what I say is not true I will divorce my wife." Under the old system of Islam she had no redress whatever. Changes are taking place and of these we shall study in another chapter.

Child marriage, seclusion of women and the veil are enjoined in the Koran. The husband is given authority to chastise his wife whenever, in his judgment she deserves punishment.

The Traditions give a bit more insight into the real thought of the Mohammedan mind. One writer gives as the Apostle's words: "I have not left behind me a source of discord more injurious to men than women." In Mohammedan literature there is occasional reference to woman which honors her, but for the most part she

is scorned. For example one quotation represents hell as full of women. Such quotations as these are found: "Friends are not like women, whom we can repudiate if we wish to;" "Women are very devils, made to work us dole and death."

A few years ago a book, *Our Moslem Sisters* was compiled by Miss Annie Van Sommer and Dr. S. M. Zwemer. The writers were from Mohammedan countries all over the world. There was no consultation among them, yet the testimony was identical. Child marriage, ignorance,

superstition, sorcery, bigotry, polygamy, divorce, cruelty and physical suffering all follow the teachings of Mohammed in every land and every clime.

There are more than 100,000,000 women in the world today, who are suffering under the blighting system of Islam. Since we know this, and since we know that the only remedy for them lies in the Gospel of Jesus Christ, what a responsibility rests upon us, the Christian women of the world!

Next to the Heart of Egypt's Women

By Mrs. Ralph McLaughlin.

MUCH has been written and might still be written in regard to the position of women of Egypt in the home, and in society and in the nation. And much that may be written here may be at variance with actual conditions in other parts of Egypt. Our informants and their experiences have come largely from the Delta. Were we to tell you of the up-country, it would be a story with fewer bright spots than that which we choose to give here of lower Egypt. Naturally, reform movements, to whatever influences they may be due, center in Cairo, for it is the hub of all the political and religious life of the country. Could we boast that Western and European influence have played a part in moulding the actual position of women in Egypt, then our reason for this must be that Alexandria, Cairo, Tanta, Mansourah, Zagazig and Benha, all have their propor-

tion of European residents, and there are many villages all through the Delta, which have one or more foreigners in their midst. Our information has been drawn from older missionaries whose assignment of work has for years taken them into the homes of Egypt, there to meet with the women and mothers as they really live; and also from one converted Moslem who has confirmed and explained many of the conditions which we find existing. And so we shall attempt to give you their combined testimony.

The Koran enjoins love and tenderness toward the wife, but for some reason these two words never enter into our thinking as we see their home life. Moslem women constantly and daily say to us that their lot is hard, and that the Christian women are much better off. Part of the cause for this complaint is due to

polygamy for although permitted by the Koran with the strict injunction to be impartial, it is obvious that impartiality is practically impossible.

We believe it truly to be a step forward when we can tell you that polygamy is not as common as formerly, and some even say it is vanishing. With some it is a matter of principle, but to many men the reason for taking only one wife, is the expense of dressing and providing for a modern

After much had been said, the one foreigner present remarked "but it's better than it used to be, isn't it, for now the men, many of them, are taking only one wife." "Ah," replied one, "would that things were as they used to be when they had three or four wives—then we knew where our husbands were, but nowadays we don't know."

However a more greivous reason for their hard lot is *divorce*. And



BURDEN BEARERS OF EGYPT

woman in modern Egypt. When a man in moderate circumstances marries he must give his wife a dowry sufficient to buy at the very least a dozen silk dresses, and many, many pounds worth of gold necklaces and bracelets.

In this connection let me tell you of a conversation which one heard on the street-car not long ago. The women sitting in the hareem compartment fell to talking, with their usual freedom, of their personal affairs.

just here may I repeat what my Egyptian friend told me, that divorce is the greatest cause for sorrow and sin in all the conditions which prevail in Egypt. On the day the engagement is written a clause is put in the document stating the amount of the dowry, part of it to be paid immediately and the rest later, in *case of divorce*. So it is that the fear of divorce enters the heart of every Moslem woman from the day of her betrothal and never leaves her until

the day of her death. A large part of her first dowry is also put into gold jewelry by her parents, because if she is later divorced, she is allowed to take her jewelry with her but nothing else.

Recently there has been much commendable agitation against licensed prostitution and divorce. One writer urged that the Government should pass a decree closing all public houses. This brought forth an unexpected reply from one woman who had more courage than others. Said she, "First, before you close the public houses, you should mend the ways of Islam. Listen to my story. I was a virtuous woman, married and living at peace with my husband, caring for my children. One morning I bade him good-bye as usual; at noon a messenger came telling me that my husband had quarreled with a friend, and in his anger divorced me, and that I should take my things and go home. 'But,' said I, 'his quarrel was not with me—I have done nothing—it cannot be.'" But he assured me it was true. I had no home to go to then, and my children and I must eat and be clothed. What was there left to me, but to become a public woman and thereby obtain the necessities of life."

We are told that the fortune tellers of Egypt are very busy and wealthy men, owning houses and lands, and their trade largely comes from women who gladly pay one or more pounds for an amulet to help them retain their husband's affections.

In Cairo, there is a certain sheikh's tomb greatly frequented by women who, fearing from certain signs and evidences that their husbands are

about to divorce them, go there to pray that this dead sheikh will make their hearts cold so that, when the divorce comes, they shall not care nor be grieved.

We Westerners have often bemoaned the custom of early marriages for the girls. However we must admit that—lacking other codes and means of restraint—it has a certain justification in the effort to keep their girls from falling into sin. While the Koran teaches that punishment should be meted out to the defamer of virtue, yet, even today in actual practice, it is the girl who pays the penalty with her life. One who is a nurse by profession told me of a girl brought under suspicion to her for examination. But she never saw her again and from the evasive answers of the father and mother she felt sure that the girl was no longer in this life, but had gone to the great beyond at the hands of her own parents rather than that they face life with a sinful daughter.

The law in Egypt now says that no girl can be married before she is sixteen—however many Egyptians tell me and even the newspaper articles affirm, that a small fee, handed to the clerk who makes out the papers, will accomplish wonders in adding years to the life of a girl. It is also a law in Egypt that no girl need marry against her will. Nevertheless few girls have the courage to oppose their parents' will and so their privilege of refusal is seldom used. Should a girl be determined enough in the matter to tell her father her objections and persistently refuse, and he not be willing to listen, she must go to the court and register her

refusal. To illustrate the futility of opposition a friend told me of a woman who objected to having her daughter taken out of school and married, on the grounds that she was too young, to which her husband—the girl's father—replied "You say one word against this and I will divorce you."

The Hadith says to marry a woman for money, birth, beauty, and reli-

gion. woman, even though she live happily for years with her husband, sign over this property to him.

Birth is perhaps the first consideration among the extremely well-to-do, with whom money is no point. However a close second in importance, when a wife is being sought, is beauty. This is true of practically every Egyptian both Christian and Moslem,—so much so that one is



A MOSLEM WIFE

gion. I am told that money is the first consideration, especially among men of the middle class. They know their salaries cannot keep a woman dressed as she wishes to be, and as their pride would wish her to be, and so they seek for a woman who has property in her own name. They can control and use the income from this property, but never does a Moslem

often divided between impatience, that they should stress so much that which is purely external and after all only skin deep, and amusement over what some people consider beauty. The fourth requirement of religion, in a wife, is one which, in this day and age, seems to be outside of the question altogether.

The women of Egypt have happily

entered into a better day, as far as the general run in the home life of the middle and upper classes is concerned. Part of this is due to the fact that the women themselves are more educated and intelligent than formerly, and therefore less exasperating and more companionable. And, equally, has education among the men shown them better foundations for the choosing of their life-mates, and better methods of co-operation. In earlier days the Moslem woman was secluded in the home of her father-in-law for at least a year after her marriage. This practice is not common now except among the very ignorant and even there the period has been shortened to three or four months.

According to the Koran, after several attempts to bring a naughty wife to obedience, it is permissible to strike her. However this custom is not in vogue, as formerly, except again in the backward communities. If a wife persists in disobedience, a complaint is taken to her father, who remonstrates with her and, if she continues to disregard her husband's wishes, she is forthwith divorced.

And here again we find ourselves back to the problem of divorce. The chapter states that conditions are such as to make divorce easy and convenient for the men, but equally difficult for the women. The truth of the matter is, a woman cannot get a divorce unless her husband chooses to give her up. We were told of two Moslems who were married. The girl had been in school somewhere and was intelligent enough to resent her husband's imprisonment—for such it was—; he would not even allow her

to step out on the porch, or look out of the window. So she told him she wanted him to divorce her and she would not claim the dowry written in the engagement paper. But he would not. Then she decided to proclaim herself a Christian, and by this means of aggravation to obtain her divorce, but even here she was baffled, for the civil law would not grant her a divorce on these grounds unless her husband acquiesced. On the other hand men may obtain divorces on trivial grounds. We Westerners can make few boasts along this line ourselves, although statistics do show that among those who have the name of Jesus written on their hearts, divorce is very rare.

One of the common excuses in Egypt is "she bears me no children" and this is often used when in reality a man does not care for his wife and wishes to be rid of her.

A number of years ago a certain man had had twenty-seven wives, and divorced them every one because they had no children. Finally he married a twenty-eighth, and she was a Pasha's daughter. After a time, for the same reason, he sought to divorce her and she—in the four months proof period before the closing of the divorce arrangements—either bore him a child or stole one which she presented and certified to be hers in order to claim the alimony. This they tell me is a very common practice even today. Years ago a woman was not sure even then of being able to claim support for the child, for there seemed no way to force a man to provide for his offspring, if he chose to evade the duty. But today the Government has a stronger hand, and if

a man does not pay the monthly sum stipulated in the agreement toward the care of his children, he is seized and lodged in prison. The sum is set by the court and in accord with the man's ability to pay.

Superstition is still rife in Egypt among the uneducated and even the more fortunate manifest unexpected fear of the black cat and the evil eye. The *zar* is frequently held over a poor afflicted one, suffering perhaps from fever or dysentery or a sightless eye or an evil disposition, which is attributed to the presence of an evil spirit. Cakes and candies, gold and silks are presented to the spirit while an orchestra plays, trying to entice his flight. If the evil spirit leaves and the woman is cured of her malady, a

feast is given in the evening in honor of his departure. The *zar* is often quite an expense, although it may be made as much or as little as one chooses, and if the gifts offered help to make happy a discontented wife, the man of the house considers the money well spent.

While to our mind the lot of womanhood is easier and brighter than in olden days, yet, there remains the evil of divorce. However when educated men are agitating and even seeking to legislate against it, we have great hopes that this fear may be removed from the lot of our sisters here in Egypt. Will you not make this your definite prayer for their sakes?

Lights and Shadows in North India

By Miss Jean Morrison

TO the Northwest of India lies the kingdom of Afghanistan—one of the few independent Moslem States in the world today. This is inhabited by a sturdy, war like race of people known as Pathans. Joining this territory and populated by the same people is the Northwest Frontier Province of British India. Two of our Mission stations, Abbottabad and Kohat, are in this Province.

Miss Davidson of Kohat writes—"It is the survival of the fittest so the Pathan women generally are strong upright and beautiful. They work in the fields, bring water for the house, sometimes from a great distance, also all of the firewood for the cold winter months. They have hard lives and the

slightest disobedience or insubordination is severely punished by the husbands, such as being beaten with his heavy, nail studded shoe, or suspended, head down-wards, from the ceiling, sometimes over the fire, or having red pepper rubbed into their eyes, or their noses cut off. The punishment for adultery is death for for both the man and woman, inflicted by the husband. Provided the husband is a good man, and the wife quiet, hard working and obedient, one could find many happy homes. Romance too is not unknown in these wilds. Across the border the women go unveiled, except in the city of Kabul, and the women will often give the customary greeting to men

on the road, as man to man. The women perform the necessary religious rites and some pray, but they know their fate is to do the work of the house, bear children and not to dream of heaven. The children's education is almost *nil*. They have a reverence for age when accompanied by character and respectability; it is not the custom for children to ever pronounce their parents names. The Pathans are distinctly Israelitish in type, features, names, characteristics and many customs, notably that of the sprinkling of blood on the lintels of the doors to avert an epidemic or other disaster. The women are very superstitious and have a great fear of bad omens, the evil eye or ghosts."

Dr. Anna Bramsen, Danish Mission, Hoti Mardan, N. W. F. P., India, writes of the things she sees as she goes about in the homes of the people:—

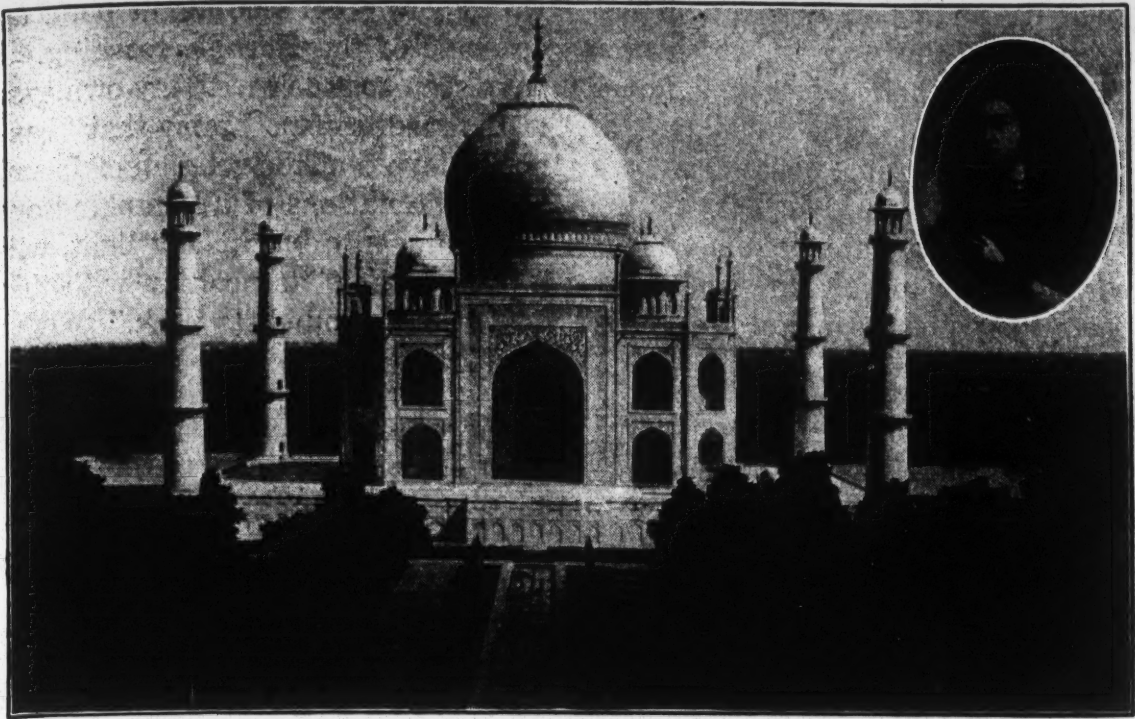
"I have among my patients several ladies belonging to the Afghan aristocracy as well as many belonging to the local nobility. I wish you could see these graceful creatures moving about in their homes in a dignified manner giving orders to their maid servants. They themselves do a little sewing or embroidery or now and then take part in the household tasks if they wish to do so. Fair women indeed as long as they are young, and as they grow older many of them sit like queens receiving homage from their subjects, in this case the younger members of their family, be they men or women. Adored by husbands, worshipped by brothers, and their smallest gesture obeyed by the serving women of the house.

That is what I see in some homes, real honor and respect and love. There are good homes; there are husbands who love their wives; there are sons and brothers who are good to their mothers and sisters. I have an impression of something like harmony when I think of several homes that I know in my small corner of the world. But I must say it is rather exceptional, and only in the homes where there is but one wife.

Then there are the little ones, treated like princes and princesses to their great harm. Does not the oldest son and heir—he may be seven or eight years of age—behave as if the whole country ought to be aware of the fact that in ten or fifteen years his lordship will be the Khan of the whole village? If he says that the medicine is bitter, the women of the house say with sorrowful mien that it can not be administered. The boys from such a house will soon enter school; some day may see them students of the Islamia college in Peshawar or even of Oxford or Cambridge.

After seven or eight years of age the girl will not leave the home; she will have a tutor to give her lessons in reading the Koran. About the age of twelve or before, she is betrothed to a boy chosen by the family, and a little later is married without having seen the bridegroom. Then she is moved, well screened, to the husband's house, to continue life within its walls until the day they carry her body to the graveyard.

A short time ago we had a young couple from this class of people staying in the family ward. He had been a college student and was very fond of his young wife, so he brought her



THE TAJ MAHAL ERECTED TO THE MEMORY OF A MOHAMMEDAN WIFE

to the hospital. He was 21 and she was 17, they were very happy together. He had tried to teach her to read and write, but she only laughed and could not be bothered. I think he is giving it up until there come some more serious thoughts into her pretty little head, if ever there will.

Even among the poorest I have seen examples of deep and true affection. I remember a boy bringing his young sister on his back to the hospital. They were quite alone in this world and had none but each other.

There have been husbands who have sat for hours in the hospital garden to get a glimpse of their wives. And so I could go on relating pretty little incidents telling one that wherever human hearts are beating, you get the sunshine of love as well as the frosty winds of hatred and indifference.

I have here been painting the picture with sunshine on it, not because

it is the most common, for it is much below the average, but because I think that so often in a case like this, all the ugliness and defects of the Moslem home are pointed out and no justice is done to that which is pretty and good.

In this part of the Moslem world the women mean nothing outside the home, but they exert a tremendous influence within it, and, as is nearly always the case, they side with the conservatives to their own and their children's heavy loss. The children do not know what discipline is. Experience teaches some of them, the others never learn. I suppose that is why our roads are so dangerous and our jails so full. This district is on the outskirts of India and Maternity and Infant Welfare work have only reached it in name. However, an atmosphere of interest is being created, so in some years I hope, we shall be able to reduce infant mortality even on the Afghan frontier.

The Koran has many beautiful passages about the way in which men should treat their wives and honor motherhood, but with a sad lack of consistency the same book lays down laws and rules which cut at the foundation of any happy home. This degrading law permitting polygamy upsets the whole beautiful structure,

which you otherwise might build up on some of the Koranic teaching. I have seen so much with my own eyes of the results of polygamy that I cannot believe that the religion of Islam, while the nations of all mankind are advancing into bright day light, will be able to hold its position with this heavy load around its neck."

THE MAIDENS OF AFGHANISTAN

(Early Seventeenth Century)

By Kushal Khan

Translated by Achmed Abdullah

I admit that famed for their beauty are the women of China
Of Kashmere, Bokhara, and the land of the Tartars.
Yet mine own eyes have beheld the maidens of the Afghans.
Then why, hereafter, should I look on other women?

Pure is their race. Of the lineage of Jacob are they.
They need neither musk nor attar of red roses.
For is there a sweeter scent than the scent of their piety,
Praying five times each day to Allah, the King, the One?

They need neither bracelets nor nose-rings nor necklaces,
Since more precious than jewels are their black tresses.
They need no embroidered shawls, no robes of scarlet muslin,
Since theirs is the good taste of simple white face-veils.

Sweeter are their hidden charms than those which one sees,
For the women of Afghanistan are virtuous women.
They spend their time in the seclusion of their homes,
And not go about, like others I know, with their bodies half-naked.

They are so modest that they never drop their face-veils
And raise bold eyes to passers-by in the bazaars.
They do not curse their men, nor clench fists in anger.

And I, Kusal Khan, have spoken but little of what is much.
No more words shall I speak on this matter which is boundless.

"A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
Her children rise up and call her blessed;
Her husband also, and he praiseth her saying:
Many daughters have done worthily
But thou excellest them all."

—Proverbs.

The Mohammedan Woman In Abyssinia

By Dr. T. A. Lambie

CONDITIONS differ in Abyssinia from any country in the East or Near East for the reason that Abyssinia is nominally a Christian country and to be a Mohammedan in most parts of Abyssinia is not to be a favored person but rather the reverse. Islam shows in this its difference from Christianity for when Christians are down trodden and oppressed their very difficulties bring out in them a purer and stronger faith. Their faith grows best under difficulties and when, too, great prosperity comes then their faith frequently becomes cold and formal. This is not true in Islam or at least it is not true in Abyssinia. It is true that when one of the Mohammedan feast days comes around they do get out in all their best finery and parade the streets but it is so obviously an effort to impress the Abyssinian nominal Christians that it does not get very far.

Women in Abyssinia are not held in as close seclusion as in Mohammedan countries and this is true of the Mohammedan woman as well, where a great deal of liberty seems to be allowed and it is a rare thing to see a woman wearing a veil in Abyssinia unless it be some Somali woman or some Arab woman from Aden or vicinity. The Galla women that have adopted Islam do not seem very different from the other Galla women who are still Pagan and on the whole the position of Mohammedan women is not worse than that of other women in the country.

Most of the reason that women

have been so badly treated in Mohammedan lands is because of polygamy and the easiness with which divorce can be secured so that a woman's position has had no element of security. She has had no rights of her own at all but only as So and So's wife. When So and So cut her loose (and if he did not cut her loose he always held it as a threatening club over her head that he might do so,) she was forced to get another husband quickly or to become a bad woman. The Abyssinians do not sanction polygamy but as a nation it cannot be said that they practice monogamy. This is due to the fact that marriage is never regarded as permanent unless husband and wife take communion together and this they will very seldom do. They are afraid of this kind of a marriage because they think that once married in this way, if they break over, they endanger all chances of the hereafter and so they prefer to have only the civil ceremony or no ceremony at all. As a result of this arrangement there is hardly a big man or woman in the country who has not had from two to eight mates who are still living. There is also concubinage which they justify by referring to David and others in the old Testament.

The Mohammedans in Abyssinia follow more or less closely the Abyssinian Christians in this only they do have plural wives. Without having any definite figures I would hazard the opinion that the Mohammedan women in Abyssinia are more con-

stant to their husbands and that there is less divorce than amongst the Abyssinian Christians.

Child marriage is a constant evil amongst Abyssinians both high and low, no matter what religion they belong to. It is a subject which it is hard to discuss frankly in an article such as this but it has no excuse whatever and the reason for it must be sought in the almost universal depravity of man. It is depravity that goes back to Eden's garden and that only the Saviour Himself is able to empower man to overcome. People in America who do not consider themselves Christians are benefitting by living in a Christian country and it is only in Christian countries that women are enfranchised and on an equality with man.

Superstition and prejudice are always co-existent with ignorance. Man has for centuries been blaming his failure upon women. That it frequently is so cannot be denied but that it is frequently so because of his wrong treatment of woman, cannot be denied either. His superior physical strength he has used to enthrall her spirit as well as govern her physi-

cal being. She has her methods of retaliation of course and has never quite given them up. Even in Mohammedan lands the man never has it absolutely his own way all the time. He then blames her for his failures; and ignorance and superstition add their sinister touch and she is accused of being in league with spirits and devils. Her more highly strung nervous system which needs less to bring on hysterical attacks give further credence to the masculine superstition that she has a devil.

Neither is the man without the woman nor the woman without the man sufficient for these things but hand in hand they can fathom the deep things of body, soul and spirit and go on to a perfect understanding of the whole meaning of life.

We should not assume an air of immense superiority over the Mohammedans in these matters for even in America there is much to be set right in the relation of the sexes even in Christian homes.

The solution must come in a full complete surrender of body, soul and spirit to the government of the Lord Jesus in our hearts.

The Mohammedan Woman In the Sudan

By Rev. G. A. Sowash, D. D.

MOSLEM life anywhere is an interesting study and never more so than at the present time. No such radical changes have taken place since the inception of this great religion as are now occurring in several of the great Moslem centers.

The Sudan has not always been a Mohammedan country as many seem

to think. Mohammedanism did not really penetrate the Sudan until about the twelfth century. Previous to that time, the Northern Sudan, at least was Christian. This doubtless has affected Moslem life to some extent as is generally the case where a new religion is superimposed on an old one and such has been the case

with the Sudanese of the black tribes.

There is probably more freedom among the Mohammedan women in the Sudan than can be found in any other part of the Moslem world. The wearing of the veil is not nearly so common as in other lands. The black woman has carried many of her native tribal characteristics with her into her adopted religion. She wore no veil as a Shulla or Dinka, or Nuer or Anuak and her sisters in those tribes wear no veils, so why should she?



TYPE OF SUDANESE WOMAN

There she was free to express her opinion on any subject and having become a Moslem has not deprived her of that privilege, regardless of what may be the teaching of the Koran and the commentaries and the practice in other parts of the Mohammedan world.

The Sudanese woman usually expresses her mind in no uncertain terms and with due emphasis. She usually has not a little to say in the management of her household and

not infrequently her husband has to "sit up and take notice."

I believe it may be said that the black Mohammedan woman has a higher place in the affections of her husband than is general in the Moslem world at large. This is due, no doubt to the tribal customs of the pagan ancestors where as a whole the woman had a higher place in the family and in the tribe. Among the tribes with which our mission comes in contact in the Northern Sudan we find that woman has a higher position and is freer as a pagan than she ever is as a Moslem. This is true in spite of the fact that the black Sudanese woman is better treated as a Mohammedan than she would be in any other part of the Moslem world.

The idea that Mohammedanism is a stepping stone to a higher and better life is utterly false and especially so as it effects women. Mohammedanism degrades any people particularly the female part of it. Now it cannot be denied that there are some lofty sentiments expressed in the Koran even concerning women, but these are more than counterbalanced by other sentiments far from complimentary to womankind. The example of Mohammed himself ought to be sufficient to reveal his ideas of the weaker sex. The place of women in his eyes and in those of his successors is more fully developed by the commentators and much of what is said there cannot be printed.

The Sharieya or Mohammedan religious law reveals the real position of woman in Islam and a system of law at once more unfair and degrading to women and girls representing one half the followers of the Prophet

would be hard to find or even to imagine and to crown such a law by giving it divine sanction is to heap insult upon injury. It is by this law that all women are dealt with in Mohammedan lands, and until that system of law is radically changed there can be little hope for the elevation of our Moslem sisters to a position of honor and equality.

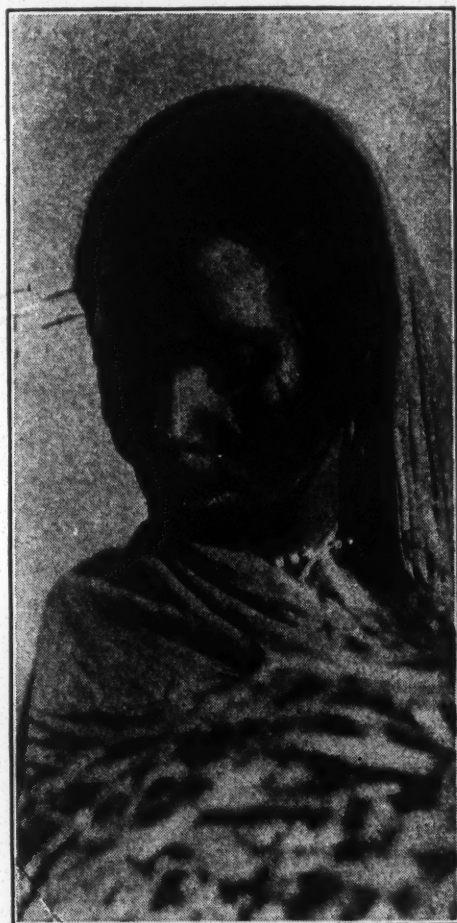
During all the past centuries the Moslem wife, mother and sister have patiently borne the shame and mockery heaped upon them by their "lords of creation." Their sadness and sorrow and tears must continue until the Spirit of the Christ penetrates the mind of the Moslem father and husband and son. That glorious day cannot dawn on any Moslem land until that long unexpressed and inexpressible cry of the Moslem woman's heart shall smite the heart and conscience of her Christian sister across the great waters.

There seems to be but one ray of hope for our Moslem sisters and that is through the establishment of Christian institutions of learning for both boys and girls. This is the chief aim of Christian missions in all Moslem lands and nowhere more so than in our own Sudan Mission. The sexes must advance together; one cannot advance at the expense of the other or beyond the other without delaying the progress of the whole.

The educated Mohammedan already sees that much of the backwardness and wretchedness and hopelessness of more than one half of his people is due to his treatment of the mothers of the race. He is beginning to see that the present state of affairs has been brought about as

the direct result of the false teaching of Mohammed himself on the subject of women.

From the time of the Prophet down to the present day there has been no change in the Sharieya and up to within a few years ago the Moslem woman made no progress and could not possibly make any in the face of such a mountain of difficulty.



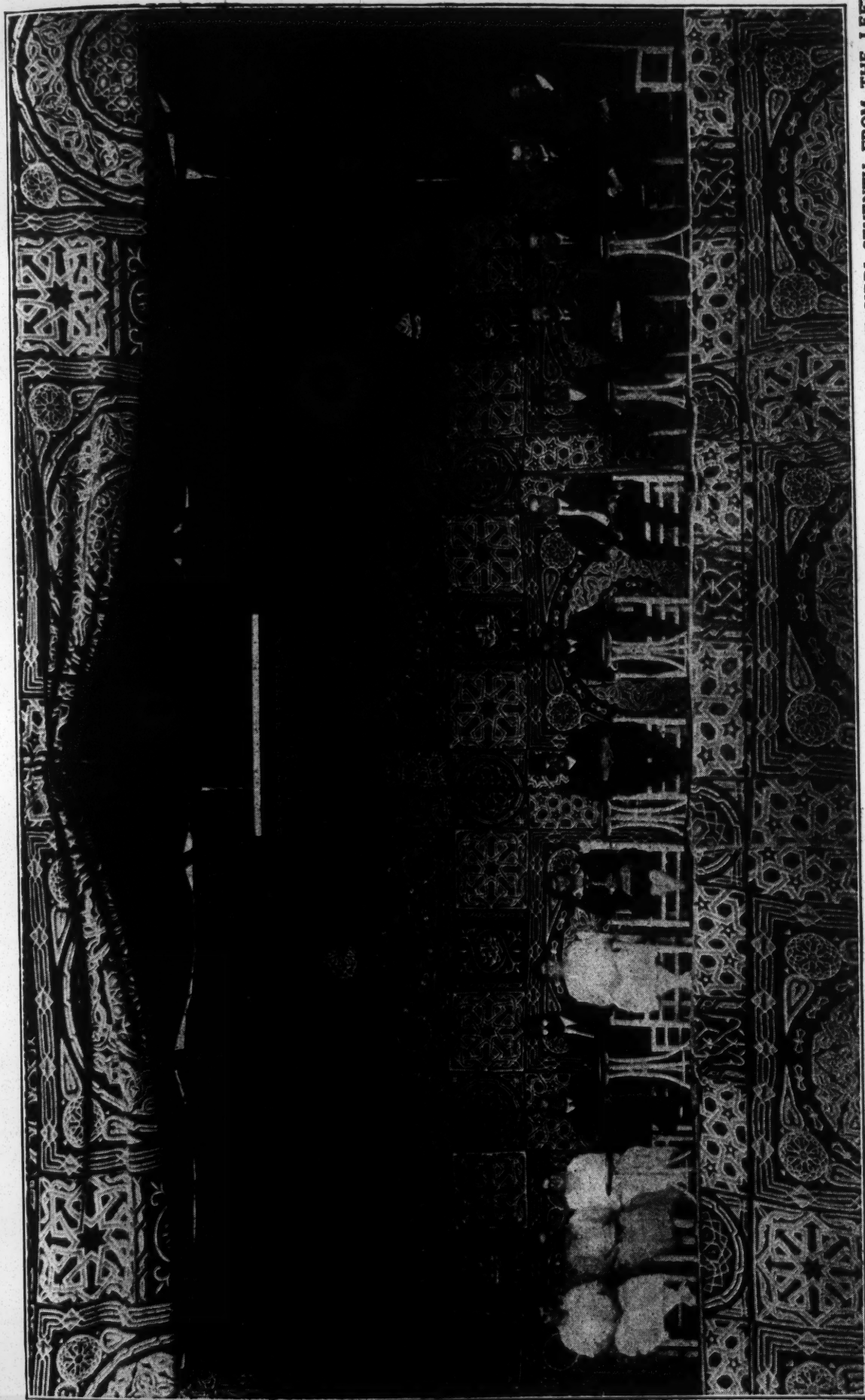
OMDURMAN GIRL
IN THE GRASS MARKET

What will bring about a real change in the legal and moral and spiritual status of the Moslem woman? Just one thing—the realization on the part of the Christian world of its responsibility toward these Christless millions. There are today about 15,000,000 Moslem women and girls in our four fields, dependent

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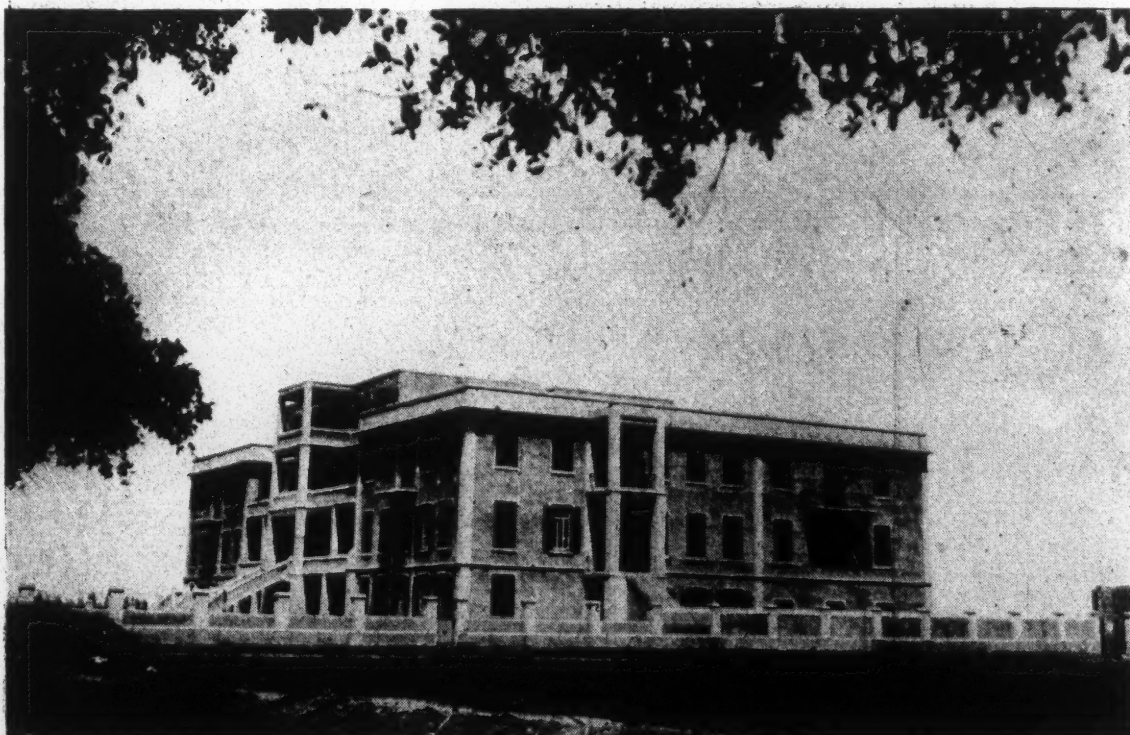
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SPEAKERS ON PLATFORM AT THE OPENING OF MARY CLOKEY PORTER SCHOOL, TANTA, EGYPT. SITT INSAF SIRRI SEVENTH FROM THE LEFT.
NOTICE THE ARTISTIC BACKGROUND OF PLATFORM.



MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL, TANTA, EGYPT



SIDE VIEW MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL, TANTA, EGYPT

upon you, oh ye women of our church! Yours is a rare opportunity. You have access to all of them. They cry to you from the plains of India, from the banks of the Nile, from the land of the Blacks and from the Plateau of Abyssinia.

Will you displace the deadening teaching of the Prophet of Arabia by

the life-giving and life-saving instruction of the Prophet of Nazareth? Will you? Will you teach them the true law of liberty which is found only in Christ? Or must they go on to their graves groping in darkness? Our church must answer that question. Will she?

A Crisis In The Sudan

By Aulora McIntyre

I have been wanting for some time to write to those friends in America who have an interest in the work here and on whose prayers we are depending to bring about the result which we long to see from the sowing of the seed here in the Northern Sudan. Almost daily the thought comes "I wish the prayer groups knew about this or that need so they could be praying about it." Such a great place has prayer in all Mission work and perhaps nowhere greater than in this mammoth task of bringing the Moslems to Christ. We are constantly reminded of the debt of gratitude we owe to God in giving us an entrance to the homes of the Black Moslems, and for the progress that some of them have made. Some of these are reading the gospel willingly and intelligently.

Every step in advance is a miracle—if by miracle we mean that which cannot be explained by human logic. Can you explain why a fanatical Moslem shiekh allows his three daughters and a daughter-in-law to take lessons in a religion which he professes to believe is false? Can you explain

why 150 Moslem boys come to Sabbath School where they are taught nothing but this so-called false religion and not without the knowledge of their parents? For at the beginning of this class several leading shieks made determined efforts to break up the class and even went to the homes of the boys and warned their parents. Can you explain why boys and girls instead of going to well equipped government schools where their own religion is taught, choose to come to the schools of the American Mission when it has been as it were, shouted from the house tops, that we teach the Bible and every pupil is compelled to study it daily, make a certain passing grade in it, as well as attend daily chapel exercises? When these things are true is it too great a task of faith to believe that God is going to do some more wonderful things here in the Sudan and as we believe, soon?

Just now our schools and also our work among the women are facing a crisis. The government has issued an order that the father of every boy

and girl be required to sign an agreement that gives his consent to his children studying the Christian religion and compulsory attendance at the chapel exercises. A great number of parents have signed without hesitation saying, "We have always known that this instruction was given in the schools of the American Mission and we have found only good results from such training and also we believe that your schools are the best there are in the Sudan" but a few, while they say exactly the same, refuse to acknowledge to the world thus publicly and officially that they who are teachers and leaders of Islam give such sanction to the Christian religion. They say, "Why do you ask such a thing of us? Have we ever complained about what you taught our boys?" And so a few of the finest boys in school with sorrow and regret on their part as well as ours have been sent home by the missionary in charge. Can you imagine a more painful duty for him? But a government order must be obeyed. As a result of the feeling that has been stirred up over the matter, last Friday in the mosque in Omdurman, a speech was delivered by the Mufti, the religious and political leader of Islam here, to a large audience ordering them to take their children out of the American Mission Schools. Some one cried out, "But what shall we do, leave them to play in the streets?" a queer question you would think if you could see the fine well equipped government school for boys, where the Koran is taught, within two blocks of the mosque. Evidently however the Mufti understood for he said, "We will take care

of your boys, we will make a school for them." Perhaps his promises didn't sound very reassuring to his hearers when they recalled that he had always had the opportunity but had never before felt inclined to interest himself in them or their children. He also warned the men against the missionaries who came into their homes and taught their wives and daughters.

Saturday, September 25. A week has passed since writing the above but I decided to hold this letter till we should see what would develop this week. And it is well I did for we are certainly in need of your prayers. The crash came this week when in response to the order of the Mufti our school here in Omdurman lost an even hundred Moslem boys, several of whom had been with us for years and were in the higher classes. The opposition is not so keen yet in the two other cities but we hear that the Mufti was to deliver the same address in the big mosque in Khartum yesterday. It is a hard blow when we remember that at the end of last year there were 275 boys here in school so that there was not seating space for all and classes were held on the verandas and now there are numbers of empty seats and only 90 boys.

In my own work, the results do not manifest themselves so quickly for the women cannot stay away from school and when I go to their houses, the eastern politeness prevents some of them from telling me plainly that I cannot come but they will just be away at a convenient *bika* or wedding and not be there to face me. So I cannot be sure how

many I may lose. In one case the husband of one of the brides of this summer told me plainly that he did not wish his wife to have any more lessons. She is a girl that I have had for some time but not a promising pupil. Several others were absent from their homes for one reason or another so time will tell how many of these will be going on with their lessons. But I am very thankful that they have not been compelled to drop their lessons at once and I feel that it

is a real miracle that they have not. There has been a movement of intimidation among the parents of the boys, threats of excommunication and personal injury if they persisted in sending their boys to our schools and some of these very parents are continuing to send the boys in spite of all they are doing.

It is a very trying situation and a call to pray that God will intervene. We are relying on all of you at home to remember us in your prayers.

A WORLD WIDE DAY OF PRAYER FOR MISSIONS

March 4, 1927

The Annual Day of Prayer for Missions has for years called together in cities, towns and villages all over the United States and Canada, thousands who believe in the power of united supplication.

The deepening consciousness of the inherent strength in united intercession has led to further broadening of the observance this year, bringing into one great prayer group the Christian women of the world on March 4, 1927. For such an unusual opportunity there should be thorough planning and preparation.

The "Call to Prayer" should indeed be to very individual all that the name signifies. It includes a weekly "Cycle of Prayer" for immediate use printed on a card of size suitable for carrying in purse, slipping into Bible or in mirror on the dressing table where it will be utilized daily. The spiritual value of the observance will be greatly enhanced by use of the "Cycle of Prayer."

The program, "Pray Ye Therefore," is rich with original ideas. It is priced at 2 cents each, \$1.75 per 100. "Suggestions for Leaders," are on a separate slip.

There is also a most helpful Retreat, entitled "Toward Power in Service," which is intended primarily for leaders but may be used by the whole group, if desirable. It is a sixteen-page leaflet priced at 10 cents each.

Supply of Call and Cycle, Program, Retreat should be ordered at an early date from denominational Board headquarters.

The Day of Prayer for Missions should not be a day of conference or of reports, but the one day of the year when the women of the whole world unite in one great circle of prayer.

ASSIGNMENT FOR STUDY OF MOSLEM WOMEN

Cite from Chapter II

1. A fact worth remembering.
2. A person worth knowing.
3. A story worth telling.
4. An appropriate Bible selection.
5. Prayer Needs.

From Outlines by Anna A. Milligan in September Women's Missionary Magazine.

Home Mission Study "OUR TEMPLED HILLS"

By Ralph A. Felton

CHAPTER II--A CHRISTIAN PROGRAM FOR RURAL LIFE

By Mrs. Haidee Ewing Rankin

GREAT changes have taken place in America during the past fifty years and greater changes are yet in process today. It might be well to review "Changes in Rural Standards of Living" presented in Chapter I of our text. In summarizing these we

item was \$72.20, while that of his son was \$95.07, the item with least change. The rural life used to be individualistic, largely due to comparative isolation. The message of the gospel was naturally largely individualistic. "This new day with its



THE COUNTRY STORE

HERE RURAL PUBLIC OPINION IS FORMED MORE THAN AT ANY OTHER PLACE. OPEN ALL THE TIME A COMMON MEETING PLACE FOR MEN AND BOYS. THE CHURCH ACROSS THE ROAD, BUILT FOR HUMAN WELFARE, CLOSED NEARLY ALL THE TIME.

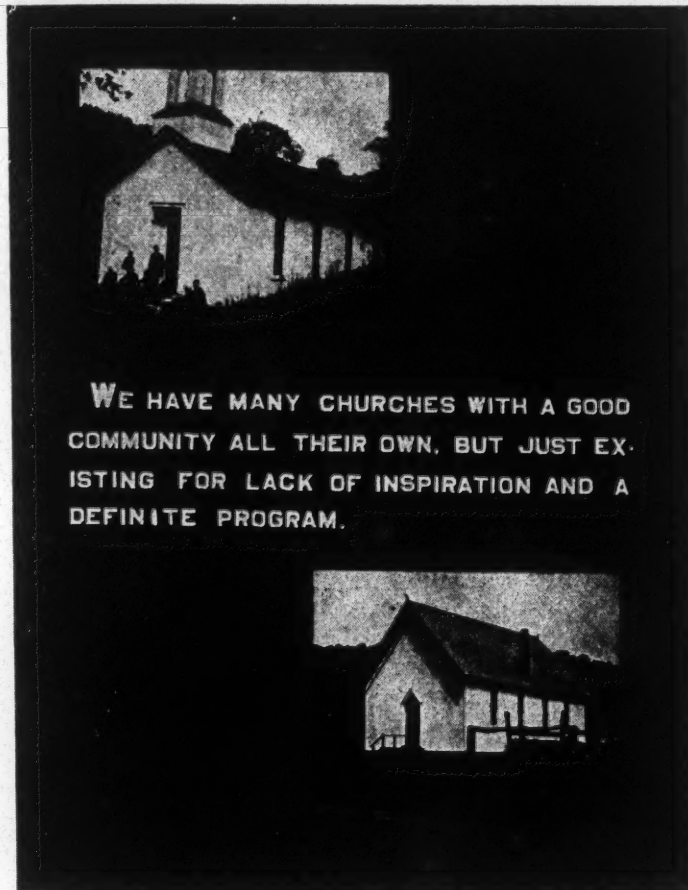
Courtesy Board of Home Missions

discover that in 1880 a certain father's expenses for the household were \$321.25 while those of his son, located on the same farm with the same sized household were in 1924 \$2,563.76. Notice also that the father's "church"

scientific inventions has ushered in tendencies that are cooperative and social, but the country church still continues to teach for the most part, a purely individualistic gospel. It is needed that the church both urban

and rural should "make Christianity appear practical in the whole of life and in all the relationships of its members." There are those in rural America who yet feel that the church should "remain aloof from politics, recreation, health, economics, general education, and these practical phases of life, and to confine her efforts to the teaching and preaching of the

verse conditions and helps solve problems in this life as well as in the life to come." As the farmer is becoming a "world citizen" he has new interests. His vision is enlarged through travel, the press, radio, auto, farm organizations, etc. Religion yet means an individualistic relationship with the Father but a program for the application of the teachings of



WE HAVE MANY CHURCHES WITH A GOOD COMMUNITY ALL THEIR OWN, BUT JUST EXISTING FOR LACK OF INSPIRATION AND A DEFINITE PROGRAM.

Courtesy Board of Home Missions

gospel story, the life everlasting, and the condemnation of sin and sinners." One writer says concerning this attitude that it "more than any thing else is preventing the country church from interesting the young people, the tenant families, the alien population, and other special groups in the country in the message which the church has to bring them. Christianity which is genuine, changes ad-

that religion to the changing social and economic conditions is sought. The activities of the rural church must not be limited to "church services" as vital as they are to the Christian life of the individual and of the community. The Church is a Service organization and should meet the needs of every day life, should be practical in its service, even as Jesus made Christianity practical in

His day. The following quotation taken from our text sounds as if the words of wisdom had fallen from the lips of our own revered Hon. Henry Wallace: "In the olden days, the function of the church was to tell people what they ought to do. Now they know this already. They know it from their general knowledge and they learn it from their increased reading. *The big task of the church now is to inspire people to do what they know they ought to do.*"

A most interesting illustration of "their increased reading" is given in the text taken from a survey made in a township in New York. In 179 farms visited it was discovered that an average of three farm papers were taken in each home. In addition to these papers, the homes subscribed to 161 daily papers and 148 weekly papers. In addition to these, 249 magazines and other publications were taken, making a total of 1,063 papers and magazine in these 179 homes. Of these publications 99 per cent were secular and 1 per cent religious. The question arises, "Has the church been doing all that it should to help the farmer through the agency of religious journalism?"

Mr. Felton suggests that the church should make a most serious effort to *Christianize all phases of the new rural life*. He suggests a "Christian Program for Rural Life" and feels that it should accomplish the following results: strengthen family ties, make the children the center of the home and community life, emphasize both health and holiness, both sanitation and saintliness, develop a Christian atmosphere, Christianize all relationships in such a way that

world brotherhood would result, make this earth beautiful and conserve its fertility, look upon government and laws with respect, put the spirit of Christ into every day life.

THE CHURCH AND THE MODERN RURAL HOME

An all day meeting was being held in the basement of the church under the county home bureau. The attendance was excellent and the following conversation took place, a conversation familiar to many of us. "We missed you at church Sabbath." "Yes, I was sorry to miss but I can't get my work done in time to get to church by eleven o'clock. So many chores." Some one suggests that, "You were here at 9:30 this morning." "Yes, I'd have missed part of the meeting if I'd been late." The fine meeting was almost spoiled for the pastor's wife who kept thinking of how discouraging it was to have such a large attendance and large interest in an all day meeting of the county home bureau when the attendance was so small and the interest so small in regular church services held in the same building. The fact was discouraging but what were the conditions? The fact raised the question as to whether "these training schools in nutrition or clothing, in child welfare or recreation were a help or a hindrance to church attendance." The conditions showed clearly to one of vision that the church had not "reached" as far as its opportunity had afforded. The time was when the church was with the exception of the school the only institution found in rural communities. People went to church; it was a place to

go. Later and especially since the World War, women organized "to carry on projects dealing with the home, such as nutrition, clothing, recreation, health, household management, civics, home beautification, and child welfare." The appeal of such organizations is that in them there is offered practical help for the every day, week day life which constitutes six sevenths of each week. The creed of the county home bureau that seemed so detrimental to church attendance was as follows:

To maintain the highest ideals of home life; to count children the most important of crops; to mother them so their bodies may be sound, their minds clear, their spirits happy, and their characters generous.

To place service above comfort; to let loyalty to high purposes silence discordant notes; to let neighborliness supplant hatreds; to be discouraged never.

To lose self in generous enthusiasm; to extend to the less fortunate a helping hand; to believe one's community may become the best of communities; and to cooperate with others for the common ends of a more abundant home and community life.

This is the offer of the home bureau to the home-maker of today." Such a program should bespeak the support of the churches in a community and of the Christian women in order that the real spirit of the effort may be maintained. It affords an exceptional opportunity for Christian leadership. It should represent the "Church in action;" the church co-operating with the homes.

THE CHURCH AND CHILD WELFARE AND THE HEALTH CRUSADE

"Every child has the inalienable right to be well-born, to be welcomed, to be properly cared for and trained through the years of helplessness and development, to follow his instinct for healthful play, to receive an education sufficient to make him a self-supporting, useful member of society, to have such moral and spiritual training as will develop the highest type of character of which he is capable."

A union meeting of the two Protestant churches of an ideal village was held to consider a community program for the year. Two projects were proposed, an historical exhibit and the organization of agricultural and home-making clubs for the boys and girls of the village. In an hour plans were made for a two day's historical exhibit but it was impossible to secure leaders for the children of the community who were ready to organize garden or poultry clubs for the boys and a flower or sewing club for the girls. These churches failed to take into account the recent club movement for juniors. At present "nearly a million boys and girls are enrolled in these junior projects. What an opportunity for character building through these clubs!" Why should not these boys' and girls' clubs become a part of the week-day program of the church and have Christian leadership? "One day I saw, in imagination, a million boys and girls kept loyal to the church because the church leaders were willing to accept the responsibility of this club work." There is no question but

that the Christian element in almost any community holds the balance of power in that community if it were exerted. A campaign for Bible reading in the home is as urgently needed as to have it read in the schools—both are Christian obligations. "The education, health and play life of the children and of our community is our religious responsibility, our Christian duty. No one would question that the welfare of the children of America is a great home missionary problem." Our text presents two actual villages and their conditions to show the "difference in the influence various churches are exerting along the line of child welfare." The first community of 858 people has six lodges, five card clubs, a G. A. R. post, an American Legion, a motion picture theatre, a chamber of commerce and five churches—four Protestant and one Catholic. The village week day program follows. Monday evenings the Masons or Eastern Stars meet; on Tuesday evenings the Odd Fellows or Rebeccas, on Wednesday and Saturday evenings the movies; on Friday evenings the card clubs; on Saturday evenings movies and dances. The village program is evidently for adults. The village interest centers in the adult life. The school house built twenty-five years ago has suffered no improvement; there is no gymnasium in the school; no classes in agriculture, none in domestic science for there is neither room nor money; there is no recreation club for boys and girls. Result—A home bureau, which had classes organized especially for mothers, infants and children, "slenderized" from twenty-five the first year to fifteen the second

and disbandment the third. The parent-teacher's association whose object is "to promote the best interest of parenthood, to raise the standard of home life, and to further a better understanding and a closer relation between home, school, church, and state, died because of lack of leadership. Week day classes in religion in cooperation with the public schools were desired but the strongest Protestant church objected. "Where there is no vision, the people perish."

The second community is made up of seventy-three families and has one Protestant church and a Catholic church with a small parochial school. The Protestant church has erected within three years a parish house that became the center of the social life of the young people and children; a daily vacation Bible school was held in the summer; junior organizations were effected and a regular class in training young people for church membership was conducted. This community was interested in child welfare. "Train up a child in the way he should go."

"Health," we are told by Dr. E. T. Devine, "is influenced by the occupations and habits of growing children; by their play and their attendance at school by the attention given to their eyesight, hearing, breathing, and digestion, to their spines, and to the arches of their feet, to their position at the desk, and to the type from which their texts are printed; by the readiness with which they make friends and so enter into the natural sports and exercises of childhood; by the development of their self-control, and their more or less unconscious acceptance of standards of conduct

and principles of action which will be their ultimate safeguard against those diseases and weaknesses which come from indulgence in wrong appetites and desires."

Practically all welfare movements have had their origin or beginnings in the church for "A gospel of love must have an outlet in service." For centuries the church has been interested in the physical as well as the spiritual as is evidenced in the hospitals built in every Christian land and in foreign mission fields. But now we are "realizing that keeping people well is as much a Christian service as caring for those who are sick. Why should not the Church have a part in the modern "Health Crusade?"

Nearly half of the counties in the United States employ trained women to teach health to the children of the public schools. They get the children to drink more milk and less tea and coffee; to eat more vegetables and fruit and less meat and fewer sweets; to sleep with windows open, to drink plenty of water, to brush their teeth twice daily, to play in the open, and to attend Sabbath school. (Text). The salaries of these county nurses are paid by various organizations, the county commissioners, the school board, by State and Federal grants and by volunteer organizations. Occasionally a nurse finds it necessary to discontinue the work because of the failure of support. Should the Church enter into this part of a Christian Program for Rural Life?

Dr. Hedger says that 84% of the children in rural districts have bad teeth. "Teaching the care of the

teeth is as practical Christianity as is conducting a dental clinic."

The church has built many orphanages but it is no less a Christian task to prevent these children from becoming orphans through health measures helpful to the parents.

Compulsory school attendance is right in theory but no handicapped child should be compelled to attend school unless every effort is made to remove that handicap. "Keeping a child in school is important, but it is more important to keep her in health."

The Bible in the public schools is right in this land of the "Open Book" "This is important, but so also is the height of the seats in which the pupils sit."

"You will find your church commending its religious administration by nothing more effectively than by its concern for the health of its people."

THE CHURCH AND COMMUNITY RECREATION

As a part of a Christian Program for Rural Life the Christianizing of its recreation takes a prominent place. The movie has been a growing force in the nation's recreational life for about fifteen years and has become a real part of rural recreation for about ten years. "16,000 commercial movie houses have been built and through these, 25,000,000 people pass every twenty-four hours. Many dance halls have sprung up just outside village limits. Professional base ball games provoke the attendance of people many miles distant. Why does the church seem unable to cope with these influences? Is it lack of leadership? Is it want of sympathy? Is it

that "community" affairs are an innovation jarring upon "the way we have always done?" The rural church is compelled to face the condition of commercialized amusements as well as the urban church. "Recreation is beginning to rank with agriculture and industry as a major source of profits." Should the Church endeavor to Christianize the social life of the community or shall it merely condemn the recreations the commercial agencies are supplying? "Christianizing the community's play and recreation means that people shall have their good times under Christian auspices. It means that Christian principles shall guide in the selection of the community's recreation. It means that in many instances the church shall furnish the equipment, and usually the leaders as well, for the playtimes of young and old. In what better way than in play can a church teach honesty, courage, fair treatment for all, team work, health, self-sacrifice, and friendliness, traits all essential for making our lives happier and better?" (Text). Such a plan was tried by the Blue Grass Church beginning in "Ace Hillyer's pasture." Did it succeed. Read the story. Did the young people join the church? "Even if they did not, such a program is well worth while, for these young people are developing strong, clean characters and social attitudes. Sixty young people joined this church on one Easter and a many young people as adults went to the communion table." Awake rural Church, to your opportunity and responsibility for the recreational life of your community!

THE CHURCH AND COMMUNITY COOPERATION

The little village was named "Angelica" but village feuds flourished. "Whoever laid out this town and named, it had in mind, no doubt, one tallspired church facing the village green. But—in a row stood *five* competitive churches!" "The church of today is confronted by the great task of Christianizing community cooperation."

While there are many unifying elements in the new rural life yet it has brought with it, too, a feeling of distrust between town and country people. A few years ago the village "put on airs" and looked down on their "country cousins." Today the tables have turned in measure. Means of communication and transportation make the farmer independent of the village merchant to a certain extent. He may go to a near-by city or large town in his auto to do his trading or he may use the "Mail-order" for securing many of his supplies. "Sears, Roebuck and Co., did \$220,000.000 worth of business in 1924 and Montgomery Ward and Co. have increased their sales 114% in the last three years. These business concerns sell for cash and are able to buy in large lots, while the village merchant is obliged to sell for credit and must compete with the large firms. This does not tend to create an especially friendly feeling between the farmers and the village. Chain-stores also contribute to this condition. Today the Great Atlantic and Pacific Tea Co., has over 12,000 stores and 35,000 employees. This business is on a cash basis while fifty-three per cent of the sales of

village merchants are credit sales. The village merchants are often officials in the church which the farmer is expected to attend." It will require the cooperation of the village and farmers to adequately support their "social agencies."

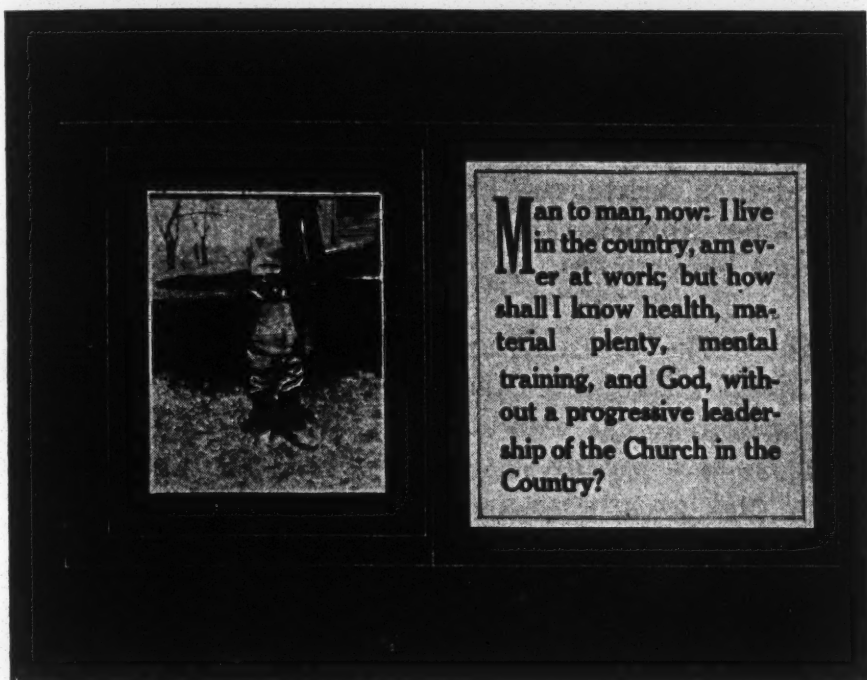
They should unite in their educational program, establishing one

tion. We prove the divinity of Christ, not by separating from each other, but by putting love into cooperative action, as Jesus himself did." (Text)

HELPFUL HINTS FOR MEETINGS

For Town and City Groups

Discover to what extent present day social problems are discussed in the rural church of your vicinity.



Courtesy Board of Home Missions

good, well equipped school, founding a community library, directing a recreational program, carrying out a public-health program. "We must have a cooperative religion in the countryside, just as we are developing a cooperative buying and selling.

"The man who junks his little neighborhood school in order to help build a more efficient consolidated school in the next neighborhood is putting into practice the principle, 'He that loseth his life shall save it.' He who can glory in the success of a church other than his own is ready to talk church coopera-

For Rural Groups

Is it more than an opportunity of the church to furnish leadership in the social, recreational, economic, and educational activities of the rural community? How is our church measuring up?

What is your idea of the church as the center of the life of the community?

Why is the rural church failing to attract and hold the young people in larger numbers?

For Both Groups

Jesus and the Rural Life—His interest in it.

How link up the church and home through household worship and through recreation?

"Whoso Offereth Praise Glorifieth Me"

Devotional Service at W. G. M. S. Convention, Monmouth, Ill.

By Mrs. Eliza Calhoun Carleton,

IN all this vast universe there is but One Supreme Object of adoration, even the high and lofty One that inhabiteth eternity, Whose Name is Holy. Throughout the eternal aeons a ceaseless anthem of praise has ascended to the Omnipotent Architect, Who poised in space His systems of worlds, and heard, well pleased, the music of the spheres.

Of our world it is written:—"He stretcheth out the North over the empty place, and hangeth the earth upon nothing.

Truly all His works praise Him, and have praised Him since the morning stars sang together, and all the sons of God shouted for joy.

His wisdom, and greatness, and might were clearly manifested by His works; but yet, to the full chorus of His praise, one note was lacking. There was, as yet, no manifestation of love; and *God is Love*.

This note could not be supplied until the shout of victory—"It is finished," uttered by the incarnate God, ascended from the Cross on Calvary. Then infinite love was manifested by the infinite price paid for the redemption of our ruined race. Then the *new* song, the song of the Redeemed, was sung:—"Unto Him Who loved us and washed us from our sins in His Own Blood."

To the *essential* glory of God we can add nothing; but we can send the paean of His *declarative* glory around the world, until:—"All nations whom Thou hast made shall come and worship before Thee oh Lord, and shall glorify Thy name."

This adoration God claims from all His intelligent creatures, and declares:—"My glory will I not give to another, nor my praise to graven images. This people have I formed for myself. They shall show forth my praise."

Let us answer His challenge by the glad response:—"Praise waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed: Oh Thou that hearest prayer, unto Thee shall all flesh come."

To bring this subject of praise a little closer to each heart let us ask: Why should *I* praise God? It is written:—"In every thing give thanks." It is also written, "All things work together for good to them that love God." Let us *trust* where we cannot *see*, and *praise* where we cannot *understand*.

One who had rendered several years of notable service in the foreign mission field was slowly dying of a disease which involved acute suffering. When one of these paroxysms of physical anguish would pass he would exclaim, "Thank God for *pain*! Thank God for *everything*."

Another devout servant of the Lord was confined to his bed for eighteen years, unable to change his position except as lifted by his attendants, and this caused agonies of pain. Under these condition he said to one who called upon him:—"Satan tells me that *if God loved me He* would not permit this suffering. But I reply:—"Come with me to Calvary, and I will show you whether or not God loves me."

Paul and Silas were beaten with many stripes; thrust into the inner dungeon, and their feet made fast in the stocks. "And at midnight Paul and Silas prayed and sang praises unto God."

One who longed inexpressibly for the fullness of joy which Jesus wishes His people to have, entered into the closet and shut the door, and, reading the praise-psalms and offering praise for the many blessings already received, spent hour after hour in worship. Then turning to the Revelation, she sought the fellowship of Him Who has said:—"Behold I stand at the door and knock; If any man

hear my voice and open the door I will come in to him and will sup with him and he with me." Suddenly the windows of Heaven were opened and a blessing poured out until there was not room enough to receive it. Since then her praise-offering has been the overflow of the full cup.

Can I have this same blessing?

"If thou shalt seek the Lord thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul."

"O that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

The Missionary Cook Book

Presented at the W. G. M. S. Convention, Monmouth, Illinois

By Mrs. B. F. Murchie

THE latest model of leadership can be purchased by any member of the Women's Missionary Society, who will pay the price out of her mind and heart.

The leaders must be those who care about the real purpose of Missionary work, and who are willing to help think out the best way in which that purpose can be expressed.

An English lord in India, returning from a day's shooting expedition, overheard his Indian servant answering a query as to how his master had shot, "Famously," he replied "but God was merciful to the birds."

As Program Builders we must know clearly at what we are aiming, and then shoot at the mark; otherwise we fail.

Psychology teaches that the crea-

tive instinct is the strongest in human nature. It is shown in early childhood, when the child makes mud pie—or later when mother makes the apple pie, one is self-expression, and the other satisfaction.

This same creative instinct is expressed in Program Building; it brings about expression through discussion and satisfaction through the giving of Spiritual Life. Program building is the frame work upon which the Missionary Education of the Church must hang. It is that which makes us "Study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us compare a good missionary program to a well balanced menu.

THE MISSIONARY COOK BOOK is made up of choice recipes which have

been tested and found wanting in many cases.

If women spent as much time proportionately in preparing, garnishing and serving a Missionary program as they do their daily menus, we would achieve wonderful results.

We must know our equipment or vessels in which we are to carry over our Program plans.

Leaders or servers must be carefully chosen; they must be tactful, readers of human nature, fired with enthusiasm, and filled with a desire to impart the Light of Life to others. Leaders should take to heart four maxims of caution. Don't take sides in discussion. Don't talk too much. Don't let any one monopolize the talking. Don't be frightened by prejudice.

After all this advice the would-be leader may feel that her job seems a very exacting one.

A well balanced menu must first have

GOOD STOCK

"New text books must be presented for discussion and choice. Examine chosen text-books carefully, pick leading points. Keep in safe place, mix text-books and leading points with generous amount of time and study. Place mixture in brain cells, over flame of thought, let simmer several days.

This makes a rich stock to be used as foundation for all programs.

MEAT LOAF

Carefully remove portions of meat from frame work of the chapter. Put through a mental food chopper. Add mental grasp and energy. Thoroughly mix and press into shape. Roll in powdered crumbs of knowledge, let bake until tender, and serve

with "Pep." Garnish with mental clippings. This will serve a large company if cut into thin slices.

PROGRAM RELISH

Mince remaining portions of chapter. Season with up to date methods, such as: "An evening in an Art Gallery" by collecting and exhibiting pictures representing the country about which you are studying and have guides in native dress explain the pictures as the different groups are visited.

"An evening with our Foreign neighbors." Take an imaginary visit to Ellis Island. Who are the immigrants? Why do they come to America? Where do they go? Our duty to them.

Serve a Missionary News-paper—Choose Department editors and allow a few moments at each meeting, for them to bring the late news from various fields. The Society Editor will bring the local news, births, deaths and news of social interest. The want advertisement editor can bring out the mission needs, fashioned after want advertisements in our daily papers. Have a \$ Day Special. Have this as an open meeting. Advertise it well. Have a well planned program to present to the group. Show what wonderful values can be given for one dollar in the foreign field, as well as home field. It will send a number of Testaments to those who have never heard of Jesus in far India. It will support an orphan for a time. Many other values can be given.

Hints for Roll Call.

Current Missionary Events. The most helpful Bible Promise. The best fact read in *The Women's Missionary Magazine*, etc.

"Serve with a few kernels of your own thought.

Think for yourself;

One thought, if known to be thine own
Is better far than thousands gleaned
From fields by others sown.

SANDWICHES

On small squares of white card board write or paste interesting bits from the Magazine. Choice bits from the Annual Report. Add scraps from text-book. Mix well with inspiration and spread.

Serve with—

PROGRAM APPETIZER

Take one hard dry chapter. Let stand in thought several days turn occasionally. Boil and rub through mental seive. Pour into individual moulds and serve with costume dressing.

DESSERT

Last but not least, yet it is the least in the life of some societies. Great care should be exercised in the selection of devotional leaders and a large proportion of the program hour should be given to the devotional period.

Dr. S. D. Gordon says—"What ever is done to make Christ more of a reality to Christians and get them to render to Him a larger obedience and make Him indeed Lord of our lives—strikes at the very heart of all Missionary problems."

An unknown writer has left us this message:—"The early Christians were not cooking in the Supper Room, the day the Holy Ghost came, but were praying in the Upper Room. Were not waiting on tables but were waiting on God. Not waiting from the fire from the stove, but fire from above. Detained by command of God, not entertained by cunning men. Filled with the Holy Ghost, not stuffed with Stew or Roast.

O! that the cooking squad be put out,

The praying Band put in,

Less use for the Cook Book, more use for the Old Book

That we, may be better servants to Him.

While not all the recipes are original they have been tried and proven helpful. May the Holy Spirit use them in promoting the extension of His Kingdom.

MISSIONARY LUNCHEON

—MENU—

Soup

Consomme From the Bible
Bread and Butter From the Bible

Meat

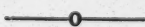
African Roast With Missionary Sauce

Salad

Fruit Salad From the Bible
Responses to Question.

Drinks

Over the Tea Cups Business Discussion



Recipe for Consomme

Water—John 4:13, 14 and Isaiah 55:1.

Meat—John 6:27.

Salt—Col. 4:6 and Mark 9:50.

Spices—Solomon 4:16 (Cor. 3:1, 2).

Bread—John 6:35

Butter—Judges 5:25.

African Roast—Talks on Africa.

Salad—

1. What are Missionaries? II Cor. 5:20.
2. Are there enough missionaries? Matt. 9:37.
3. What is our duty then? Matt. 9:38.
4. Do the heathen want the Gospel? Acts 16:9.
5. Does God care for the heathen? Isaiah 49:22.
6. Did Jesus come to save them? John 10:16.
7. What is the great Commission? Matt. 28:19.
8. Who were the first Missionaries? Acts 13:2.
9. When will missions end? Matt. 24:14.

These answers were written out and pasted on a leaf made of green paper.

—From the Presbyterian Survey

A EULOGY TO TWO MEN

Who by Reason of Their Manliness Lost Their Lives

**Translated by Rev. E. E. Elder
American Mission, Cairo, Egypt**

Two messengers of Light forsook their fatherland and found in Egypt another fatherland.

The sea brought them to us,—and the sea like a man forgot its favor to them and us. The sea by which they came was the very means which removed them far from us.

Two jewels—from the crown of the West—placed in the crown of the East.

The sea became jealous—and like men—envied the East.

It aimed to swallow them, but discovering that they were greater than it, it repented and cast their bodies on the shore.

Two bringers of good tidings abode for a time in our land testifying to others of the Cross of the Gospel.

They died for the sake of others,

Their death became a cross and their sacrifice an evangel.

Two lighted torches which the waters of the sea sought to extinguish,

But their light was more than replenished by the lamp of sacrifice,—making them like two beacons set in the midst of a harbour.

Two hearts, united in life by one passion—the passion for service. So in death one love bound them, the love of sacrifice.

Together they were at the end in one funeral at the same service, side by side in their last resting place.

So the unity which held them in light of life, bound them together in the valley of the shadow of death.

Did they know the fierce darkness of the grave and prefer to cross the valley of Silence side by side?

Or did they desire in their journey to be joined to Christ the Son of God as three strands of a coiled rope?

Or were they disciples sent to higher service as of old two by two?

It is no failure of theirs that they could not cope with the waves.

The eagles which battle with winds and tempests in the lofty skies cannot conquer the currents of the deep.

The fault is theirs? No, it is the fault of human kindness, of courage, of bravery, of heroism.

Two heroes in the front rank of the army of honor and right, heard the cry for help and answered.

Soon they responded not to the cry of a mortal perishing, but the voice of victorious immortality. They answered the call of divine Destiny thinking it the call of perplexity.

Behind the cry of the weak was the call of the Almighty.

Two strong men—enjoying perfect safety while others were in dire distress!

Those who were in danger escaped and these two who were under the shadow of safety were encompassed by destruction.

What a paradox of mortal life.

Two prophets, bearing the message of righteousness bade farewell to life without a thought for themselves, only for others.

Their death—how like an ascension.

Elijah passed through a river and ascended, they through the sea.

Two dear ones, yet nothing too dear for them in sacrifice.
The hand of the powerful sea enfolded them,
But to the sea nothing is dear or precious.

Two spotless pages in the history of the American Mission in Egypt.
The sea would have blotted out their record but it only made their influence greater.
What a rich treasure these pages are in the archives of this glorious Mission.

(This poetic tribute to Rev. McGill and Rev. Baird who lost their lives in the sea while trying to rescue others is only one of the many beautiful tributes which appeared in the Memorial number of El-Huda. Editor)

AN OPEN LETTER TO THE READERS OF THE MAGAZINE



DR. MARIA WHITE

Who has Served 40 Years in India

Cut furnished from Mrs. Geo. Moore Memorial Fund

Dear Friends:

As I turn my face toward India, I am thinking of the many homes in which I have visited on my travels through the states. Twenty months in America! How fast they have gone! One half of the time was spent in the hands of surgeons and dentists in Youngstown, Ohio. Six weeks were spent in Clifton Springs Sanitarium the remainder in visiting my nephews and nieces and many churches.

Seldom did I visit large churches, but I gave my strength to those people who rarely have the opportunity of hearing a missionary. I went from Pennsylvania to the Pacific coast; from California to Washington; back across the country to Monmouth, then to Ohio, Pennsylvania and up to Boston.

I have spoken in presbyterials, rallies, Thank-Offerings, in young people's societies and from the pulpit. Pastors have stepped aside that I might speak; conventions have given me a place on their programs and other denominations have opened their doors to me. I have not been representing any object seeking finances, but simply telling of God's leadings in the work in India.

The interest manifested has been most encouraging. Let no one tell me that the people of our church are asleep. "Their soul waketh" and "His Spirit is in the midst."

Let me here thank my own presbyterial—Cleveland—for again giving me money for a second Ford, believing they could make the work easier for me. Unless the old one has suffered more than I expect in my absence I have decided, with your leave, to use the money so kindly given, to put in a much needed Delco Light plant, for the benefit of White Memorial Hospital. I have corresponded with the company and find they have their men in India whom I shall consult when I pass through Bombay.

Though I left India, never expecting to return, God has called me back to complete work He expects me to do and I return in His strength. I ask you to support me daily by your prayers.

Yours very sincerely,
Maria White

Foreign Correspondence

MISSIONARIES BIRTHDAYS

February 1 Miss Viola Bayne
February 4 Miss Kate A. Hill
February 4 Miss Alice Grimes
February 9 Miss Vida G. Graham
February 10 Miss Florence Davison
February 10 Miss Elsie E. Grove

February 15 Miss Rosa A. McCullough
February 18 Miss Martha C. Glass
February 19 Miss R. Jean Black
February 20 Miss Jane Smith
February 21 Miss Janette Howland
February 21 Miss Ella M. Gordon

THEIR DAY IN THE YEAR BOOK OF PRAYER

Sophia C. Prentice

Their day! The morning dawned more fair;
Small cares more lightly pressed.
The busy hours of ministry
Brought joy before unguessed.

Their strength seemed as the strength of ten
To preach, to heal, to plan;
They walked and did not faint that day;
Unwearied still they ran.

Their day upon the Calendar,
When Christians everywhere

With reverent faith wrought golden links
In one great choir of prayer.

For God, our Father, who for us
Gave His beloved Son,
Hath taught us in Christ's name to pray
That His will may be done.

Their day? Our day to pray for them,
And thus their work to share,
That we and they may live each day
With strength renewed by prayer.

—Women and Missions

IF YOU HAVE NOT ORDERED YOUR COPY OF THE PRAYER CYCLE, DO SO TODAY THAT YOU TOO, MAY HAVE A SHARE IN THEIR WORK.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

A DAY OF PRAYER

By Mrs. Virgil Dougherty

When the special day of prayer, September 15, arrived, three of our number from Gorei were trekking through the African jungles, going home from their vacation spent with the mission at Sayo. They observed a special prayer service both morning and evening, and as they traveled they were in prayer also.

There were five of us in Gorei and as we desired to have a day of unbroken intercession, each of us took two hours to pray so there was one of us in prayer each hour of the day. In the evening we met for a special prayer service.

The natives wished to observe the day of prayer with us; it was their own request that they do so. After

school fifty natives, including many of the school children had a special prayer service. Many responded and took part in asking God's help for the Church.

We feel that it was a day of great blessing to us each, individually, as it brought us nearer to each other and to God, and we have faith that God will answer our prayers and cause a quickened interest in the entire church.

ABYSSINIA NEWS NOTES

Sayo Station members greatly enjoyed the vacation visit of Dr. and Mrs. Joe Maxwell, of Nasser Station, South Sudan, during the month of September. Rev. "Bob" Wilson, Mrs. Wilson and Miss Viola Bayne spent a few days there and then took Dr.

Maxwell back with them to visit Gorei Station.

It seemed that Sayo was too short-handed to carry on properly when the doctor and the Industrial missionary went home on furlough in August, but now even the nurse has had to go down to Assiut for an operation, leaving Rev. and Mrs. Buchanan and Miss Blair to carry on Medical, Industrial, Educational and Evangelistic work. We CAN'T retrench—we must have MORE helpers!

Gorei is minus Rev. and Mrs. Robert Wilson and Phil West and family. The whole Mission is earnestly praying for the healing and speedy return of Mr. Wilson to his work. They are now in Khartoum where he is receiving treatment for a face infection of baffling nature.

West's are on their way to Addis Ababa to have dental work done. Think of traveling five hundred miles on mules, with two small children, to prevent having pulled all the teeth that "hit!" When they arrive they have the choice of a Russian, Armenian or Greek dentist.

Addis Ababa has been enjoying a visit with Dr. Eric Soderstrom, wife

and baby daughter, who have just returned from furlough in Sweden. Dr. Soderstrom was with our mission for a year at Sayo. He has procured funds for a Hospital at Nekempti where they have an established work now. It is half way between Sayo and Addis Ababa—eleven days travel from any other doctor!

The George Memorial Hospital is crowded to capacity of equipment these days. There are sixty-four patients and all the beds (with mattresses) full. Pneumonia, typhus and operative cases form the serious maladies.

His Highness Ras Taffari Mokonen came out to witness a serious operation recently and watched for the whole duration of the process. Afterward at tea at the doctor's house he expressed his appreciation of the Hospital and Staff where such skilled and kind treatment can be given those in need.

We are glad to report that His Highness' private Hospital, of sixteen beds, is now very efficiently manned by a Swedish doctor and nurses, Christian people who cooperate with the Mission Hospital in every way.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

EXAMINATION DAY

By Miss Ruth Ardrey

Setting: A one-room mud school house in the village of Natt. Architectural plans, most simple; oblong in shape, flat-roofed, one door and two narrow windows. In front end of room floor is raised slightly for platform.

Furnishings: Platform: Battered table, arm chair, draped with white cover. Left side, front: Bed, spread with tan cover to seat four guests. Floor: Three straw mats, a piece of sacking. Walls: Hung with strings of green and blue tissue paper flags.

Time: Early afternoon in February.

Characters: Some fifty Christian, Punjabi village women and girls. Happy faces. Bright colored chadars (head coverings). Most of the women carrying babies.

Two visiting missionaries and two Bible women.

The reason that these characters have come together in this setting, at this time is, that they are to be examined in the new Bible stories they have learned during the year from one of their village sisters as teacher. There is no spirit of anxiety or worry

over possible failure but each seems confident and happy in her preparation. The missionary takes the seat of honor on the platform and after the other guests have been seated on the bed, the program begins with music—Punjabi music. It is led by one of the women in the center of the group on the floor. With the aid of her bare feet she holds a musical instrument resembling a wooden keg, covered at each end with animal hide. On this she thumps away with all her heart and soul, while another woman increases the volume of musical sound by beating the wooden sides of the keg with a stick. Whatever it might be to a Western audience, to them it is music and praise to the Father whom they love and serve. When one song after another has been sung, two of the women lead in prayer and now the examination is on. The missionary opens a Sabbath School picture roll, and as they see for the first time the pictures of the stories they have learned, the women exclaim with delight and take pleasure in picking out this character or that one.

Now comes the story telling itself. A young girl of sixteen stands in her place and tells the story of Ruth. To her, Ruth is an Indian girl, Naomi, a Punjabi village woman. Ruth gleanes the grain in India's sunny fields, and Boaz is an Indian lover. Naomi's God, Ruth's God and her God are all one. The next speaker might be the mother of the first one. Her life has evidently not been an easy one. As she talks she soothes a fretting baby on her hip. She has chosen the story of Elijah and the widow. Her heart goes out to that other mother who gave her last bit of meal and oil to the stranger prophet, while her own little son stood hungrily by. But the joy of the blessing she shares, too, as she tells of the meal that wasted not and the oil that did not fail, of a child's

still cold form given back, warm and living to the aching mother's bosom. And so the afternoon passes with stories of Abraham, Joseph, Esther, Isaiah, Christ. The closing hour comes and still there are many more to be told. The highest reward that could be given, the women have a ready in their hearts, God's Word, but the missionary would leave them a simple recognition of work well done, so she opens her bag and gives to each a Bible picture card, a little spot of color for those drab mud walls of the village home. She is happy and they are happy for in that village of sixty Christian women everyone can tell at least three stories, and only two are limited to three, while thirteen have ten or more to their credit.

But you ask, "What of this? Is it not what we should naturally expect of Christian village women?" Yes, it is what we hope for and have a right to expect, but to appreciate the progress thus made is another thing. For women whose ancestors for generations have been unread and who have had little desire for anything better, for women and girls to whom the written page means nothing, but who must themselves learn all from the mouth of another, this means much. It means a vision in the heart of that Indian Bible teacher, it means hours spent sitting beside the women as they cook, as they spin, as they pound out the grain. It means wonderful patience, endless repetition, and love that will enable even the dullest to grasp the story that is being taught. It means a desire on the part of the learners that God's Word may abide in their hearts. It means that there is new hope for the mother of today and a larger future for her children. It means the Father's heart is glad.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

NINETEEN HUNDRED TWENTY-SEVEN

There is something sobering about entering an untried path. This feeling comes over one as he stands on the threshold of the New Year. What does the year 1927 hold for us? Will it be full of joy and gladness or filled with sorrow and sadness? Will it be a year wherein we shall accomplish more than in other years? Will it be a year of better service for the Master?

On the first page of this Magazine there is a beautiful parable written by Jean Kenyon Mackenzie. Read it again. You will be led to ask yourself, Has the "glowing ember" in our missionary society grown cold and gray? If so did I do my part to breathe upon it and cherish it and feed it? In my own individual life, has the ember of spiritual life grown cold, because I was running hither and thither occupied with less important things? Have I fed the fire with the Word so that it might glow with fervor? Have I been a "watcher in the third watch?" Above the need for money, which is pressing so heavily now, is the need for the "watchers in the third watch."

A call to prayer is sent forth from many Christian organizations. The Week of Prayer will be observed January 2—8, when all Christians are asked to meet together in their various places of worship for prayer services. The Foreign Mission Boards at the suggestion of the International Missionary Council are asking that January 6 be specially observed as a Day of Prayer for Foreign Missions.

During the Week of Prayer, the Home Missions Council and the Council of Women for Home Missions will be meeting in Philadelphia to study The Responsibility of the Church in Rural Communities. Following this, January 8—11 the Foreign Missions Conference will be held in Atlantic City, where the theme will be, The Family of Nations in the Kingdom of God. March 4 is set apart by the women of the Churches for a World's Day of Prayer.

Dr. Cornelius Patton, in his message to the Boards says:—We have reason to believe that the hearts of many people in our churches are warm on this subject and that if we as board leaders do our part and, above all, set a good example in the deepening and intensifying of our prayer life, there will be multitudes to respond at such a time as this.

From the reports received from the Southland, it seems that there is, by no means a unanimity of spirit in the invitation to unite. Some of the friends in that church think that our geographical separation has given us different viewpoints, which might not make for harmony.

Just now the United Presbyterian Church has one supreme task—to adequately man and support her missionary enterprises. No question of controversy ought to enter in to disturb her at this critical time.

The last W. G. M. S. Convention sent a memorial to the General Assembly of 1927 "imploring it to take no action of any kind which would be likely to jeopardize or minimize the corporate work of the women of the U. P. Church." The present agitation for church union with a sister denomination of the South is a bit disturbing.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

"A Very Happy New Year to All"

A PRAYER FOR THE NEW YEAR

"Another year is dawning;
Dear Master let it be,
In working or in waiting,
Another year with Thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Or witness for Thy love;
Another year of training
For holier works above.

Another year is dawning;
Dear Master, let it be,
On earth or else in heaven,
Another year for Thee."

May this prayer of Miss Havergal's be ours in these opening days of 1927. With the glad notes of praise and gratitude from the 1926 Thank-Offering ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service for our blessed Lord through the Thank-Offering. God has marvelously blessed our offerings as they have been given to Him year by year. As you review the past year and recount His rich blessings to you and yours, what is your testimony?

Has He been mindful of your needs day by day during the whole of the old year? Many days we have not realized that all things come from

our Father, and we have failed to express our gratitude to him by our Thank-Offerings. If we did not express our gratitude each day of the year was it because no blessings came or was it because we failed to recognize the "all things" as blessings? Varied have been the experiences of each one.

May all be able to testify that His presence was felt in the sunshine and in the shadow, in the easy places as well as the hard ones, in health and in sickness, in joy and in sorrow.

As we enter the new year of service for Him may we rest upon Him for wisdom and strength. We do not work alone but with Him day by day. As we go through the year with Him we need have no fear of difficulties or hindrances in the way. He will remove these as we come to them. If we have Him as our companion we know that each step we make will be a real advance, that day by day and month by month we will be accomplishing the task He has given us to do. May we experience each day this year blessings, that will call forth our gratitude to the Giver of all gifts and may this gratitude be expressed in daily Thank-Offerings. May His richest blessing be yours day by day during the whole of 1927.

ARE WE SATISFIED?

The Thank-Offering year January first 1926 to January first 1927, has closed. The amount of the Thank-Offering has been recorded by the society treasurers and by the presbyterial treasurers and by Mrs. Hill, the general treasurer.

The Thank-Offering Secretary of the society has filled her report blank and mailed it to the Thank-Offering Secretary of her presbyterial and she in turn has completed, or will within a few days, the report of every society within the presbyterial. When these fifty-seven presbyterial reports are received your General Secretary will have the amount of the Thank-Offering of the one thousand seven hundred and ninety-five societies in America.

However great our desire the amount now can not be changed. As we think of our amount are we satisfied? Have we acknowledged God as the giver of all our gifts? "He daily loadeth us with benefits." Psalm 68:19. Are we thankful He placed us in a land and in homes where Jesus Christ is known? Are we thankful we know Jesus Christ as our personal Savior? How can we show our gratitude for His great gift to us? By doing all in our power that the millions who have not heard of Jesus may hear and accept Him as their Savior too. Many around us are not interested in the Thank-Offering and what it accomplishes for Him. Did you tell those near you of the Thank-Offering and kindle a desire to have a part in this work? Are you satisfied with the part you had in the offering? If so thank God that He enabled you to do your utmost for Him and with renewed earnestness take up the work of the 1927 Thank-Offering.

If we are not satisfied with our part in the past year's work let us resolve to do more this year.

Just now is the time to begin our work for the 1927 Thank-Offering. We can accomplish something for Him in the closing weeks of the Thank-Offering year, but we can accomplish far more and have the satisfaction, too, of knowing we have done our best, if we put the same earnestness and enthusiasm into twelve months. Let us each begin now, preparing the ground and sowing the

seed. With His richest blessing on our efforts day by day we shall reap a bountiful harvest in our 1927 Ingathering.

OUR GOAL

Have you decided on the amount of your goal for this year?

I do not know the number of societies that decided on a goal for last year, but hope each Women's, Young Women's and Junior Society will set an amount as a goal for 1927. We have heard of many societies that did set a goal for our last Thank-Offering. This goal always in excess of the amount of the Offering of the previous year. I wish it were possible to tell you of the praise and thanksgiving of societies that worked to reach their goal.

They all testify it was a most blessed experience. When the goal was reached and in many cases exceeded, their cup of joy overflowed. Their rejoicing was an anthem of praise to God as it came to the secretary over the wires of the telephone and through the mail.

All who set a goal and reached it want to experience the same joy in the 1927 Thank-Offering.

QUESTIONS FOR THE MONTHLY PROGRAM

Speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart. Ex. 25:2.

First—Who has charge of the Thank-Offering money, and what does she do with it?

Second—What are all the duties of a society Thank-Offering Secretary?

Third—Who makes out the annual report? Give date of sending.

Fourth—What is meant by Honor Roll of W. M. S. and Y. W. M. S.?

Fifth—Give your best reason for using the Thank-Offering box?

A grateful mind

By owing owes not, but still pays, at once Indebted and discharged."—Milton.

Life Members

SENIOR LIFE MEMBERSHIPS

at \$25.00 each

October 1, to November 1, 1926

44. Mrs. Barbara Ellen Crabbe, Chicago, Ill. By her husband.
45. Mrs. Wm. Wallace, Ft. Morgan, Colo. From members of W. B. S. C. and other friends.
46. Mrs. Martha Elizabeth Milford Nelson, Marne, Iowa. By her Sister-in-law, Niece and Nephew, Mrs. D. E. Milford, Mrs. H. A. Seybert and Ralph Milford.
47. Mrs. Harry Scott, Providence, R. I. By her son, James Renwick Scott.
48. Ella Montgomery, Mansfield, Ohio. By Mrs. W. J. Cherry, 1st Xenia.
49. Mrs. H. L. Nash, Xenia, Ohio. By Mrs. J. P. Lytle and Mrs. C. H. Ervin, 1st Xenia.
50. Sara Loucks, Gary, Indiana. By Mrs. Emma Magruder, 1st Xenia.
51. Dr. Faith W. Reed, India. By Mrs. J. N. Dean, 1st Xenia.
52. Laura Clark, Wilmington, Ohio. By a friend of 1st Xenia.
53. Martha Clark, Wilmington, Ohio. By a friend of 1st Xenia.
54. Mrs. Walter Davis, Centerville, Ohio.
55. Mrs. E. D. McKune, Springfield, Ohio. By W. M. S. and Y. W. M. S., Second U. P. Church, Springfield, Ohio.
56. Margaret McCune, New Wilmington, Pa.
57. Mrs. C. M. Waugh, Tarkio, Missouri. By her husband, Dr. C. M. Waugh.
58. Mrs. J. R. Jenison, Tarkio, Missouri. By Mrs. Morrison B. Giffen.
59. Jean Rankin Giffen, Tarkio, Missouri. By her mother, Mrs. Morrison B. Giffen.
60. Mrs. J. R. Blair, College Springs, Ia. By College Springs, W. M. S.
61. Mrs. Lida B. Stewart, Kansas City, Mo. By a friend.
64. Hannah Mac Rae, Boston, Mass. By friends.
65. Rebecca Grant, Boston, Mass. By friends.
66. Annie Nickerson, Boston, Mass. By the MacLeod Class.
67. Mrs. James Wentzell, Boston, Mass. By Mrs. Anna E. Stoddard.
68. Mrs. Dan H. Laidlaw, Boston, Mass. By Mrs. Anna E. Stoddard.
69. Mrs. Sarah Chapin, North Bend, Nebr. By her sister, Elizabeth Thompson.
70. Mrs. Mary Fairweather, Boston, Mass. By friends.
71. Mrs. Catherine Armstrong, Springfield, Ohio. By a Friend of 1st U. P. Church, Springfield, Ohio.
72. Mrs. Nellie Pease Whiteside, Greenwich, N. Y.
73. Mrs. J. M. Bull, Xenia, Ohio. By W. M. S. 2nd Church, Xenia, Ohio.
74. Mrs. J. M. Bratton, Xenia, Ohio. By a friend.
75. Mrs. J. E. Mearing, Columbus, Ohio. By Dr. and Mrs. L. A. Jackson.
76. Mrs. Mary Krickenger, Columbus, Ohio.
77. Mrs. J. C. McMillen, Columbus, Ohio. By Mr. and Mrs. Robert Livingston.
78. Mrs. Carl Hinkle, Columbus, Ohio. By Mr. and Mrs. Robert Livingston.
79. Mrs. Roy Nourse, Columbus, Ohio. By Mr. and Mrs. Robert Livingston.
80. Mrs. Harriet Stewart, Columbus, Ohio. By Mr. and Mrs. Josiah Livingstone.
81. Mrs. I. E. White, Columbus, Ohio. By E. A. Circle.
82. Mrs. W. O. Dunson, Columbus, Ohio. By Evening Group of W. M. S.
83. Mrs. Rebecca Stewart, Columbus, O. By Mr. and Mrs. Robert Livingston.
84. Mrs. Margaret McKeag, Grinnell, Iowa.
85. Mrs. J. H. Spencer, Earlham, Iowa.
86. Mrs. Ralph Clark, Coraopolis, Pa. By a friend.
87. Clemmie E. Fife, Pittsburgh, Pa. By her mother and sisters.
88. Mary E. MacDonald, Coraopolis, Pa. By a friend.

November 1, 1926 to December 1, 1926

62. Mrs. Mary Monteith, New York City, N. Y. By Mrs. F. R. Potter.
63. Mrs. Geo Firmes, New York City, N. Y. By Mrs. F. R. Potter.

89. Mrs. M. L. Armstrong (In Memoriam). By her daughter.
90. Mrs. Mary G. Brown (In Memoriam) By her daughter.
91. Katherine Spryer, (In Memoriam) A loyal member of her Mary Stevenson Society, By her friend, Mary E. Black.
92. Mrs. Ann Jane Scott, (In Memoriam). By her daughter, Ethel — G. Forbes.
93. Mrs. Daisy Lyle Durban, Weiser, Idaho. By her parents.
94. Mrs. Sarah J. Boggs, Pittsburgh, Pa. By Mrs. Edward Fried. —
95. Mrs. Janet Mabon Boyd, Pittsburgh, Pa. By Margaret McCance. —
96. Mrs. Ella Walker, Pittsburgh, Pa. By the women of Beechview Church.
97. Mrs. Sara McCrory Lynes, Sterling, — Kans.
98. Mrs. Mary E. Thompson, New Wilmington, Pa. By her four daughters.
99. Mrs. Lillian Mayberry, Sharon, Pa. —
100. Mrs. M. C. Wells, Sheridan, Pa. By W. M. S. of Sheridan U. P. Church.
101. Mrs. John Abel, Sheridan, Pa. By W. M. S. of Sheridan U. P. Church.
102. Mrs. James Osbourne, Sheridan, Pa. By W. M. S. of Sheridan U. P. Church.
103. Mabel Smith, Kirkwood, Ill. By Anna McClymonds M. S.
104. Mrs. William M. Barr, De Lancey, N. Y. By W. M. S. of DeLancey, N. Y.
105. Miss Margaret Adams, Columbus, — Ohio.
106. Miss Elizabeth Turnbull, Rochester, N. Y. By a friend.
107. Mrs. J. Earl Hughes, Volant, Pa. By Y. W. M. S. of Plain Grove.
108. Mrs. Tressa Weldon, Sharon, Pa. By W. M. S. of Sharon.
109. Mrs. Alexander Booth, Pittsburgh, Pa. By a friend.
110. Mrs. James Shannon Mullin, Pittsburgh, Pa. By a friend.
111. Mrs. G. Reed Schreiner, Pittsburgh, Pa. By Mrs. S. A. Schreiner. —
112. Mrs. Margaret Patterson, Pittsburgh, Pa. By Mabel Weitzel. —
113. Mrs. Ella Patton Scott, Pittsburgh, Pa. In memory of her infant daughter, Maria Louise Scott.
114. Mrs. H. H. Brownell, Cedar Rapids, Ia. By her daughters.
115. Mrs. Jenny Esten, Central Falls, R. I. By W. M. S. First Church.
116. Mrs. James Watt, Central Falls, R. I. By W. M. S. First Church.
117. Mrs. Samuel Hall, Central Falls, R. I. By Missionary Guild.
118. Mrs. Alice E. Lackey, Washington, Pa. By her friend, Mrs. Will G. — Cowden.
119. Mrs. Alice McBride, Lowellville, O. By her sister, Eva Baird. —
120. Mrs. Alice E. Lackey, Lowellville, O.
121. Ada Cowden, New Castle, Pa. By a friend.
122. Mrs. Louise McCance Shepard, W. Hartford, Conn. By Mary L. McCance.
123. Mrs. Bessie M. Martin, Valencia, Pa. By her sister, Mrs. Myrtle Martin. —
124. Mrs. Mary Mabon Kuhn, W. Hartford, Conn. By Mary L. McCance. —
125. Mrs. Arthur Love, Pittsburgh, Pa. By Sarah Anderson. —
126. Mary B. Knisely, Pittsburgh, Pa. By Emma White. —
127. Margaret Jean MacPherson, Central Falls, R. I. By Missionary Guild, 1st U. P. Church, Central Falls, R. I.
128. Mrs. Frances I. Andrews, Chicopee, Mass. By her Aunt, Miss Mary J. — McKibben.
129. Elizabeth H. Gordon, Youngstown, Ohio. By the Philalethian Society, U. P. Church, Chicopee, Mass.
130. Mrs. Minnie C. Wallace, Stafford, Kansas, By a friend.
131. Mrs. Miles Robinson, Viola, Kansas. By Mr. and Mrs. W. J. Robinson, — Lincoln, Kansas.



O.K.

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE, HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926-1927

Support of Girl's Boarding School, Pasrur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Ky., Miss Margaret Beveridge; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorel, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925-1926.

NEW YOUNG WOMEN'S SOCIETIES

Have you organized a Circle or Young Women's society since last April? If so, have you sent in particulars for publication? We like to print the full list. If memory serves right, mention was made of the fact of a new society in Beaver Valley Presbyterial. No information has come for the Magazine. Other societies have probably been organized though no notice has been given.

Will you not please look after this so credit may be given where due. Do it now. We are happy to announce a new society away out west in Puget Sound Presbyterial, in the town of Prosser. There are nine of a membership. Mrs. E. W. Fisk of Prosser is the president.

Findlay, Ohio, in Ohio Northwestern Presbyterial has also formed a new Y. W. society. There are thirteen members. Mrs. R. W. Frost is corresponding secretary. The name of the president was not given. Both of these societies are anxious to get into real mission work at once, planning to study and also to extend good will in a tangible form to needy places.

Every week should be able to record one or two new missionary societies among our girls and young women. Do not allow *good* things to rob you of the *best*. Band together in the interest of Kingdom work.

THAT BANNER AGAIN!

"A new broom sweeps clean." Did you ever hear that before? Well, it must be true for just after the letters

went out to presbyterial Y. W. secretaries, a number of these wrote asking for copies of the "10 points" to send to congregations having no society for girls or young women. Lately, however, fewer requests are coming. This is not because most presbyterials have been supplied for they have not been. Possibly the task looks too big to some secretaries so they do nothing at all. It cannot be that any young women's secretary is uninformed on the subject. It must be that it has not occurred to some to even make a trial.

A young woman who has worn her hair bobbed for quite some time is now allowing it to grow out. It is now at that stage of "betwixt and between." She was asked if she would have the courage to continue or if her heart would fail her and she would cut it again to rid herself of that troublesome period. She was not sure. Her interrogator threw down the challenge "to show what kind of grit she had!!" We feel like putting this challenge to our several presbyterials. Show your fighting spirit. Attempt even a seemingly impossible task as if you meant to accomplish it. The effort will be at least stimulating if not successful. Show your grit!

A MESSAGE FROM MISS SAWHILL

One of our special workers in the Home field is Miss Laura Sawhill of Spokane, Washington. Miss Sawhill has sent for publication a few items regarding her work, *our work*, in the Northwest. When you contribute

towards the Young Women's Special fund, you will better understand what use is made of this money in so far as this particular locality is concerned. You can see how your prayers will uphold the hands of our missionary and make her more efficient. Next month we hope to present to you another special worker who will speak of work in another field; at least, another section of our country.

My Dear Friends:

"My work is with the Fourth Church of Spokane. This is in the industrial District. Two large lumber mills fill spaces the size of whole city blocks with sawed lumber all ready to be shipped to eastern markets. There are also three packing houses. These give employment to quite a number of persons. Many of these live in this district, while some come from other sections.

Many times families are here but a few months and then are gone. About the time we come to depend on them in church they move away. Others may move into the vacated houses who are hard to influence, or have long neglected church or are already attached to some other church.

A family that furnished us two teachers for the Sabbath School recently left the city. While we were regretting their going another teacher was found for the Primary Department. She gives promise of excellent work.

Our church building was formerly the 2nd church gymnasium. Its gloomy color was changed recently by a good coat of paint and other needed repairs, the Home Mission Board furnishing the money. We are hoping the improvements will make a strong appeal to the people of the neighborhood. There are many little people in the community under school age. For the last two weeks I have had kindergarten for three days out of each week. Because of rain the attendance has not been so large as I expect later.

The Women's Circle met one day recently at the home of one of the members and quilted a comforter for her. On another day eleven of us spent the day in Idaho and helped a former member celebrate her birthday.

The title of our Thank-Offering Service was "The Gifts and the Givers." One of those taking part was formerly a Catholic. She is one of our most faithful helpers now and some day I expect to see the whole family members of the Protestant Church.

Three of our girls assisted in the Home Mission Pageant conducted by Mrs. J. A. Crawford in the Third Church."

Sincerely,
LAURA SAWHILL

A REASON OR TWO

Inducements are being constantly thrown out by manufacturers of certain kinds of goods to secure increased trade. Trial packages of food or lotions are left on door sill or porch. Coupons are found in mail boxes promising a free article if another of the same be purchased. Should these articles prove satisfactory, the different firms furnishing these samples have created confidence and have gained new customers. There is a reason for advertising. This is the day for broadcasting in newspapers, on bill boards or in the air. Trade is the expected result.

Yes, good advertising pays yet in the face of this there are those in business who are not much for foisting their wares on the public notice. We are reminded of a certain kind of furniture polish which would be a big seller if the public only knew of its rare qualities. The manufacturer of the product is reticent and seems content with just a limited local patronage. He is canny in that he will not divulge his formula. But it seems that he is doing not only himself an injustice by not letting this product find a wider market, but also the

housewife who might be relieved of unnecessary cleaning burdens if she had an easy and satisfactory polish. There is reason for silence sometimes. That which will benefit others should not be withheld.

Every one of us is in the business of advertising although not of the commercial type. You do not have to be long on an outbound street car about four o'clock to learn from the high school bunch home ward bound that it is leaving no stone unturned to let the rest of the passengers know who it is, what its exploits have been, or what it hopes to be doing that evening or the next day. It makes an impact on its audience and calls out a variety of thoughts!

Sit near some business men a few moments and you will know a good deal about their trend of thought and the things in which they are most interested. Listen in on a group of women—especially at the social afternoon and the topic uppermost will tell you where mind and perhaps hearts, too, are. Mothers have their subject for conversation and teachers have theirs. After hearing or knowing all this, you begin to analyze your groups. You wonder what they are in their lives, what their antecedents were; whether or not they are living up to the educational or cultural standard set for them early in life. Then you wonder what their parents think of them,—have they any real reason for a just pride?

One day a young fellow was rather doubting the possibility of his making a passing grade in school. He did not seem much concerned as to the outcome. His attitude was either bravado, an effort to smooth over a hurt feeling in his heart or just plain indifference. His mother said to him in all seriousness, "I have given life to rearing you and the other children. I have accomplished nothing else. *If you fail my life will be a failure!*"

There is a reason for solicitude on the part of the parent, the teacher, the employer, the minister. Each

honest one of them has tried to put something into that life. If it is not accomplished, somebody has failed. *Who?*

Is it nothing to you. O ye Christian young person, whether you magnify life or detract from it? Whether you aid in bringing in the Kingdom or retard it? Whether your example is uplifting or deadening? Whether your chief end is to glorify God or coddle self?

There is a reason for your attitude, right or wrong. Aim to put only helpful influences on the market and "Remember Jesus Christ."

METHODS

THE SUNSHINE BAG PLAN

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the mighty land."

What organization is there, that has not frequently had its contingent fund fall far short of the need thereof? Flowers to the sick, dues to affiliated organizations, pledges to local church needs, calls for help from worthy charitable enterprises in the community and what not, must be met by that not too elastic fund we call "contingent." A few nickles or dimes or even quarters, dropped into the plate at each meeting unfortunately do not germinate, and consequently the sum total of such collections over a period of a year is all too insufficient. What then? A new financial demand confronting the organization means a new assessment—and what an effort it is to get all these extra allotments in from all the members. So many excuses, so many delays!

About two years ago, our Women's Missionary Society of Evanston United Presbyterian Church, Evanston, Illinois, decided to try out the Sunshine Bag Plan to increase our contingent fund. All regular pledges of our members go directly to the mission work of our denomination in its various departments. But there

were many additional demands for money—flowers and other remembrances to the sick or afflicted, pledges to the Church Federation, dues to the Evanston Missionary Union, requests from worthy philanthropies, help in educating a foreign girl in attendance at Northwestern University, the social service department of the Chicago Church Federation, the Women's Church Federation Protectorate, rendering aid to young women in need, whether transient or resident, and many similar calls.

A sunshine bag chairman was appointed who looked after the making of dainty colored little sateen bags on which were appliqued little gold suns. These in turn were distributed to every member of the society. For each day the sun shone, the recipient owed the sunshine bag one penny. It was even hinted we might turn the tables and drop in two pennies "for the good of the cause" on a rainy day. Be that as it may, the pennies did eventually pile up. Every six months these bags have been called in and their contents turned over to our treasurer, to be used to meet such contingent needs as those mentioned above.

What has been the result? Without any great effort or sacrifice on the part of any one about sixty dollars annually, have been added to our coffers. (We have a membership of from twenty-five to thirty women). Our current needs and pledges have been easily met and we have been able to undertake some additional work we hitherto never even thought of attempting because of lack of funds.

Try out the Sunshine Bag Plan in your society! It will undoubtedly enable your organization to render a still larger service in the work of our Master as it has ours. It pays!

MRS. DONALD KIRKPATRICK

N. B. Should you wish to ask further regarding this plan, write Mrs. J. T. Meloy, 1577 Wesley Ave., Evanston, Ill. Mrs. Kirk-

patrick's address is not at hand. Incidentally, if you have any good suggestions, please send them in. Somebody needs them. Editor.

THE MAGIC GLASSES

Mrs. H. S. Petrie

"Lift up your eyes and look on the fields,"
The Master said to His own,
The fields are far, and our eyes so weak
We cannot see them, we moan.

Some aids to vision have been prepared
With magic of paper and pen.
Through them can be seen the distant
fields
All white to the harvest again.

So come and let us test your eyes
And fit them with magic "specs"
That bring the world to your vision clear
With naught to fret or perplex.

We've lenses here of every kind
To fit both young and old.
They'll bring to sight the far off scenes
With outlines clear and bold.

You sit in your parlor in perfect peace,
And rock in your easy chair,
Or loll in your hammock under the trees
In restful comfort there;

The while the magic glasses bring
Before your eyes these views
Of sunny climes or frozen zones,
Whichever you may choose.

The Sunrise Kingdom greets your eyes,
Our own Pacific slope,
The Nomads with no settled homes,
Without the Christian's hope.

The rocky coasts of Labrador;
Italia's sunny skies;
Armenia's persecuted ones,
Where lofty mountains rise,

The lonesome plains and prairies vast;
The crowded tenements,
Where little children swarm and cry
'Mid loathsome sights and scents,

The South Sea Islands come to view
In sylvan beauty dressed

Like em'ralds on old ocean's brow;
Next "Araby the blest."

The snow clad mountain peaks you see;
The earth with fissures rent;
The wild and savage hordes of men
In hovel, hut or tent.

The tableland of Tibet, too;
And Persia's sacred fire;
The Abyssinian hills and dales;
The widow's funeral pyre;

Siberia's cold and cheerless steppes;
Brazil's dank forest lands:
Alaska's rough-neck mining camps;
The Gypsies roving bands;

The Negro in our sunny South;
The hardy Mountaineer;
Chinese pagodas, fields of rice,
And sacred streams appear.

Old Egypt's pyramids and sphinx
Along the storied Nile;
Mohammed's mosques and minarets;
The sacred crocodile.

The Patagonian wilderness;
Tumultuous Mexico;
The slave raids in dark Africa;
The peaceful Eskimo.

The Zulu, Berber, Hottentot,
Each on his native sod;
The Hindu who's enslaved by caste;
The Jew turned from his God;

The Red Man's wigwam; foreigners
In curious garb draw near;
The atrocious Turk, the humble serf,
The mandarin appear;

Now stately rivers, roaring floods
And placid lakes are seen;
The humble fisher folk pass by;
And then some dusky queen.

The great, the small, the old, the new,
The wealth, the poverty,
The best in nature and in man;
The worst on land and sea.

Opression, misery and woe,
Disease and suffering sore;

Relief from these as Jesus comes—
All these and many more

The views our magic glasses bring
Before you as you rest
In peace and comfort in your home,
Where you have all that's best.

Of course you've guessed the magic
"specs"
Are mission literature,
Through which we learn of far off lands
That need the Gospel pure.

They're made by experts who have borne
The burden of the day,
Who know the truth wherof they speak,
And will not lead astray.

For little folks there's Everyland
And the Junior Magazine,
And stories, pictures, puzzles, games,
The best you've ever seen.

For older folks the study books
And other books in store,
Maps, World Review, church papers, too,
And magazines galore.

Oh, listen to the word they bring!
Lift up your eyes and see.
Turn not away in carelessness,
Till every one is free.

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand."

From where "the spicy breezes
Blow soft o'er Ceylon's isle,
Where every prospect pleases
And only man is vile."

"From many an ancient river,
From many a palmy plain
They call us to deliver
Their land from error's chain."

Oh, pray the Lord of harvest
His laborers forth to send,
That Christ may have dominion
To earth's remotest end.

"Lift up your eyes and look."
If you will not look how can you see?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

We have at last received an account of the opening of the Mary Clokey Porter Girls' Boarding School at Tanta, written almost two months after the interesting event occurred and received by us about December first.

"The whole station circle worked with us in getting ready for the opening and we are most grateful to them for their help. It was pleasant to have it out of doors and we were able to have a larger crowd than if we had held it in the chapel. There were about seven hundred present. Tea was served to a limited number in the missionaries' flat before the program and to some others after it was over.

"Dr. Caldwell presided and did it very ably. He is one of the best Arabic scholars of our Mission. After words of greeting to the audience, he introduced Mr. Bell who read a carefully preparing history of the school from its beginning in a very humble way to its present splendid plant of land and building. It was very complete and gave credit to those who have made possible the continuation of the work through their loyal support of it during this long period of years and who have now provided this splendid plant for it. This address was delivered in Arabic.

"The chief speaker of the afternoon at the last minute was prevented from attending, but sent his representative, Mohammed Bey Zakki, head of the schools directed by the Ministry of Education. He spoke on the value and necessity of education.

"The next speaker was Dr. Russell, who brought a greeting from Assiut College. His speech was a very happy one, given in English, and its wit was much appreciated by the most of the audience.

"He was followed by Dr. Charles Watson who maintained his reputation as an unusually gifted speaker. Those of the audience who under-

stood English were much delighted with his speech.

"The next speaker was an example of the more enlightened and progressive Egypt. When I had invited the Minister of Education to be present and to take part in the program, he had replied that he would send his official representative. It never occurred to me that he would send other than some one associated with him in the Ministry of Education. But to my great surprise, he sent me word about two or three days before the opening that he had delegated to represent him and to bring to the assembly his good wishes, Sitt Insaf Sirri, Headmistress of the Shubra Secondary School for Girls, Cairo. I knew she was a prominent Mohammedan woman. Our audience was to be composed of both men and women, with men predominating. All of the other speakers were men. I wondered how it would do for an important Mohammedan lady to sit on the platform with gentlemen. We were glad to welcome her and treated her exactly as if she had been a European. You may be surprised to read this, because I venture to say that since the taking over of Egypt by the Mohammedans up until this present time such a thing had never been done. I wrote her, welcoming her, and asked her to let me know the time of her arrival and I would meet her at the station. A short time before the hour for the program to begin, she arrived in company with her husband and the Sub-Mudir, who was here representing the Mudir, who was absent from the city. We were delighted to find her simple and cordial in manner and as much at ease in the presence of men as if she were quite accustomed to their society. She made a few brief remarks after Dr. Watson.

"The last speaker was to have been our American Charge d' Affairs, Mr.

Stewart Johnson. The night before the opening took place I received a telegram from his secretary saying he had been hurt in an automobile accident and would be unable to come. The next morning brought a letter stating his regrets and inclosing his speech typewritten. I suppose that was his last public act, as he died the next day. He had been much interested in coming and had spoken several times to our Alexandria missionaries of his plans to come. Dr. Caldwell read his speech.

"The last on the program was the dedicatory prayer offered by our pastor, the Rev. Mikhail Salaama. He made a good prayer and for the majority of the audience probably it was the first Christian prayer that they had ever heard.

"One of the nicest parts of our program was the music. Miss Estvad on the violin and Miss Stella Robertson at the piano furnished us with four delightful numbers. Everything passed off very nicely and everybody was pleased and happy.

"Dr. Watson had been quite unwell the night before the opening and feared he might have to give up coming, but he felt some better in the morning and came. When the program was over in time for him to get the seven o'clock train back to Cairo, he went, and the next day entered the hospital with malarial fever, where he had to remain some weeks.

Pictures of the building and the one of the speakers on the platform were printed in the most popular good magazine that is published in Egypt. There was a very brief but nice write-up with them.

"There were fifteen or more of the Cairo missionaries, who drove down in their cars for the afternoon. We appreciated especially having Miss Margaret Smith and Dr. and Mrs. Henry for it meant something to take their time and strength to show their interest and goodwill in the undertaking.

"Looking back upon the day after

two months have passed, it seems to me we could not have had it work out more happily than it did, aside from the absence of any member of the Women's Board. We feel most grateful to God for all of His goodness to us in leading and guiding us through it all and we trust that it will all work out to His glory.

"Everyone who sees the building is greatly impressed by its completeness, and as I work in it from day to day I am convinced that we were guided by God in its arrangement. As yet I have found nothing that I wish were arranged some other way. It is a large building and consequently takes a good many steps, but the accommodation for the various parts of the work are all arranged together and that enables one to conserve time and strength.

"Since the opening the Mudir asked to come to see the building. We were very much pleased to have him. We showed him over the building and over the grounds, after we had had our tea, and he expressed himself as greatly pleased with all he saw.

"The consignment of dishes, enamel war, kindergarten supplies, and the box of things from the Junior Exhibit of the Monmouth Convention all arrived in fine shape. There was not a dish broken nor any of the enamel ware chipped. We have had such a generous response on the part of the women of the Church in supplying rugs for the school that we have a splendid supply now on hands, sufficient to meet our present needs. We are acknowledging these rugs to donors as they come. Only today the last consignment arrived, containing the drop-leaf table from Mrs. J. C. Hare, and a parcel of rugs. We have not been able to get all the boxes opened yet, because we are so busy. Everything sent has been very nice and just the things we wanted.

"With much love and gratitude"

(Signed) CAROL E. McMILLAN

We are expecting in the near fu-

ture to receive a complete report of the Building Committee through Mr. Bell, who has given so much time and attention to the erection of this school. Whenever it is received it will be published in the Magazine, for we are anxious that the women of the Church shall be fully aware of every detail of the work which they support so splendidly.

Mrs. Baird and her four children and Mrs. McGill and her two children sailed from Egypt on the twenty-fourth of November. We are sure you will continue in prayer for these widows and fatherless children so suddenly bereft.

Dr. J. R. and Mrs. Alexander of Cairo, Egypt, met with the Board one afternoon recently. He gave us a very interesting talk concerning our school work in Alexandria. We were delighted to have them with us.

Miss Ida B. Whiteside writes that she had to go to Assiut Hospital for several weeks on account of rather protracted illness. Dr. Finley said he was going to keep her there until she was recovered and able for duty. We hope he did.

Miss Lucia Dwight sailed on the twenty-fourth of November for Tanta, where she is to assist Miss Minnehaha Finney in the Training School for Bible Women.

When Mrs. Hill and the writer were in India they visited the Good Samaritan Hospital in Jhelum and found it had a good sized plot of ground but no frontage on the main street. They had been working for years previous to try to buy land, but the people owning it would not sell. The money had been sent for that purpose sometime in 1908. A short time ago they were able to buy a piece of land with part of this money which, while it enlarged the grounds, did not yet give them a frontage. Everybody, however, kept on praying that in the Lord's time a frontage would be secured and a letter from Dr. Simpson tells the following story:

"You will be delighted to hear that at last the Good Samaritan Hospital has a frontage on the main street and without paying a pice for it, too? It happened in this wise. When the Minister of Education visited our hospital in May, the Jhelum Deputy Commissioner, Mr. Wilson, was with him, and I told them how much we needed the property between us and the street and showed them not only the larger lot that we have not yet been able to buy from its wealthy Hindu owner on the right side, but the smaller corner belonging to the Rajah of Domeli on the left side, coming out from the Hospital. When Mrs. Wilson told me two weeks ago that she had asked Lady Irwin, the Vicereine to visit our Hospital when the Viceroy was up this way and that she had consented, great preparations were made, white washing of rooms, a new wall rebuilt that fell at the time of flood, painting of woodwork, etc. The Municipal Committee also made plans for decorating the alley and street in front of the hospital. One of the committee came over and said he would like to give a donation to Lady Irwin for the Hospital, but I told him it would be far more acceptable if he could persuade Rai Bahadm Kahay Chand to donate that lot to the hospital, or, if he would not donate it, if the wealthy Hindu would buy it from him and we would put the new ward there, (for which we think the Government is going to sanction a grant Rs 5000) and we would call it the Lady Irwin Ward and put up a tablet saying the land donated by such and such a person. Well! We didn't get that lot, but I told the D. C. and Mrs. Wilson about it and they quite approved of it, and while I was in attendance at annual meeting Mr. Wilson wrote to the Rajah of Domeli and he did donate *his* corner, so now we have a twenty-seven foot frontage opening all the way back to the hospital on that side.

"Lady Irwin, the Vicereine, and

Lady Mosley and Colonel Walker, a surgeon on the Viceroy's Staff, and Mrs. Wilson came on Friday the twenty-second of October and made the rounds of the hospital, then met the Rajah and received the donation of his property and they all seemed very much pleased with the hospital and said there was a good spirit manifest.

"We took a snapshot of Lady Irwin, and if it turns out well, I will send you one.

(Signed) JESSIE P. SIMPSON

For eighteen years the Mission and the Board have been praying for a frontage for Jhelum Hospital and some money was sent over. It has been at interest since 1910, the interest being compounded annually. Part of the money, as before stated, has been used. We do not know how much will be left. Just think how the Lord in His own time and way sends us just what He thinks best. Then consider, too, that we are likely to get far more than we ask. We never thought of asking the Government to give us Rs. 5000 to build that ward, but Dr. Simpson seems to think that that will be done. Shall we not be more prayerful, more faithful and more consecrated to the work because of this very interesting occurrence in the Good Samaritan Hospital? We know that you are as happy as we are that Dr. Simpson went back. In spite of her defective vision she can do, as you see, a splendid work, even if she shrinks from acting as a surgeon. We pray for a blessing upon all her undertakings.

Miss Florence Jones, one of our nurses, was to have sailed with Dr. White in September. Dr. White's furlough was extended on account of health and Miss Jones asked for an extension of time that she might take some post-graduate work in Columbia University, New York. Dr. White's health was very much improved by a sojourn in Clifton Springs Sanitarium, Clifton Springs, New York, as

the guest of a very generous friend in Buffalo, so much so that the Board granted her request and allowed her to sail on the twenty-fourth of November on the CITY OF LAHORE. While considering this, we determined we would not allow her to sail alone. She is a splendid traveller, but we felt that her health demanded a companion. In answer to prayer the Lord sent an applicant, a graduate nurse, Miss Marie E. Cash, who was willing to go on a month's notice. So, after much prayerful consideration, she was elected and sailed with Dr. White. How the Master does provide all our wants.

The Forty-fourth Street United Presbyterian Church, New York City, were having an evening meeting for Thank-Offerings and the organization of three Mission Study Classes. Dr. White was invited to be honor guest at the supper. The pastor very kindly invited any members of the Women's Board who might be coming to see the Doctor sail, to be present at the supper. This was impossible, as the train did not arrive until about eight p. m., but Mrs. Wiegering, Mrs. J. B. Hill and the writer went directly from the station to the church. Here they were met by a fine company of consecrated people, including Rev. Scott Thompson of Egypt and Dr. Thomas Cummings of the Biblical Seminary in New York City.

After the supper was over and the classes organized the visitors were introduced to the audience. Dr. White was called upon to speak and she made a very interesting farewell address. At its conclusion she was presented with a silver tea set as an expression of love and confidence from the members of the Women's Board. (Of course you know that no missionary money was spent for its purchase). The Doctor was quite overcome and very much pleased.

The next day the missionaries and those who had gathered to see them off all had luncheon together in the

hotel and afterward adjourned to the parlor, where a brief and impressive farewell service was held and our ubiquitous Mr. McClellan gave the travellers final instructions. All went to the vessel, inspected the cabins, found them to be most comfortable and then said "Goodbye" to our three who were starting across the deep ocean as ambassadors of the Lord Jesus Christ and the United Presbyterian Church. All are praying that they may have a safe and pleasant voyage to their desired havens.

Miss Mary Lawrence invited Miss Jean Morrison, Mrs. Gordon, Mrs. McConnell and Miss Fannie Martin to take afternoon tea with her during the Annual Meeting. She presented each one with a package which, when opened, was found to contain the beautiful service pin which should have reached India the year before. All were pleased at this expression of appreciation on behalf of the women of the Church.

On Thursday evening of the Annual Meeting the missionaries always have a social time. During that time the pins were presented to Miss Kate Hill and Miss Josephine Martin. Of course all were delighted and gratified.

Letters have been received from Miss McKnight and Miss Huffman of the Sudan and report the health of the missionaries good, although the attendance in the schools was falling off because of the enforcement of an old law that required the parents to sign a paper that they were willing that their children should go to Christian schools. We must pray that the Lord will over-rule all plans which interfere with the teaching of His word in all our foreign fields.

Miss Kathryn MacKenzie of the Sudan, as you have read before, left that country early in the summer, having had permission from the Mission to go to Scotland to visit relatives. While there she wrote to the Board and received permission to attend the Keswick Convention, then

she consulted with a specialist in Manchester England and sent his diagnosis of her condition to us. We thought it would be unkind to her to allow her to go back to the Sudan, so we cabled her to come to America. You will be glad to know that she had a safe journey and arrived in New York on November twenty-sixth, where she was met by Mr. McClellan and Rev. J. Russell Dugan, pastor of the church in Philadelphia which is responsible for Miss MacKenzie's salary. Through the courtesy of the same kind friend that entertained Dr. White, she also went, as soon as possible after her arrival, to the Clifton Springs Sanitarium. A committee of the Board will visit her while there and every effort will be made to speedily overcome her nervous condition and to restore her to normal health.

A very interesting letter has been received from Dr. A. W. Pollock of the George Memorial Hospital, Addis Ababa. We glean out a few items.

"We have had sixty in the hospital at one time. This is our capacity until we get other beds. Monday night we had every available bed full so I bought two dozen cotton blankets and put our waiting room benches together to accommodate more patients, if necessary, for our men's wards, women's ward and children's wards were all full. We had been praying that God would send us the needy sick and our prayers have been answered. The patients are very sick, high fevers, pneumonia, dysentery and the prevalent diseases here. Many have been almost beyond hope when they were brought to us, but the Great Physician has been healing in a wonderful way.

"Our Sabbath services have been very encouraging, too. We have a Sabbath School at 9:30 a. m. and a short sermon afterwards. Mr. Russell and I take turn about in giving the message, and Mr. Russell superintends the Sabbath School. Our highest attendance was Sabbath be-

fore last when we had 143 at Sabbath School and 158 at the after service. All our benches were full and all the available chairs carried in from the wards.

"We have been praying that someone might be found to do Bible work in the wards. One day a dear old woman was brought in as a patient, suffering with acute bronchitis. In two weeks she was well, but in the meantime we found that she was a real Christian who knows how to read. She had been imprisoned for three months on account of her Christian zeal. While she was convalescing she was reading to the patients in her ward. We asked her how she would like to stay with us to teach the women and children and she agreed. Now, daily, she is busy reading and explaining the Good News.

"We want to tell you how happy we are in the work. A year ago Mrs. Pollock and I never dreamed that we would be here. Now we have been here almost five months in the happiest service we have yet known. Pray that we may be used mightily in the work.

"I met the Ras two days after we arrived last May and we both had dinner at the Palace a few nights later. We had a long talk with him alone one afternoon, as he understands Arabic. Ten days ago he invited Mr. and Mrs. Russell and Mrs. Pollock and myself to dinner. Four other white guests were there. He seems very much interested for which we are very thankful."

A letter was received a short time ago from a gentleman who was a mining engineer from Lisbon, Portugal. He and a friend had been sent to Abyssinia to investigate the country. While in Addis Ababa one of the men took sick and sent for Dr. Pollock. Upon visiting him the doctor ordered him sent to the hospital. This brought both men in close touch with the hospital. God blessed the efforts made and the man soon recovered and one of them wrote the

letter referred to in which he said, "In many countries I have visited we seemed to think the missionaries did more harm than good. I am writing to tell you that the missionaries you have here are doing a splendid work. We admired the hospital and the missionaries and the work they are doing so much that I thought we would just have to write you a letter and tell you so. You have a fine set of people here who are doing a far better work than you could imagine." How glad we are to have this testimony from an utter stranger to us and to our Church.

You can readily imagine that as soon as we received the foregoing from Dr. Pollock two dozen more beds were ordered and are now on their way.

We are glad to tell you that reports from Dr. W. B. Anderson are very encouraging. Let us continue to pray that he may be speedily restored to health.

Pray that the Holy Spirit may descend in power upon all the churches of our land, so that uncounted thousands may be led to confess Jesus Christ as Saviour and Lord.

Pray for our own Church that it may receive such a baptism that family altars and tithe payers and members of missionary societies may be multiplied, and that every one of the Assembly's Boards may receive such financial support that all will be able to close the church year without any outstanding obligations.

Pray that the Lord will not allow any interference, Mohammedan or otherwise to hinder Bible instruction in our school work abroad.

Pray that the new year, 1927, may be the best year in the history of the Church, and especially in the work of the women of the Church, because of increased consecration, increased Prayer Groups, increased contributions, increased readers of the Magazine, so that the Lord may be honored and His Kingdom advanced throughout the entire world.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilksburg Pa.

Rev. W. G. Wilson of our Camden Mission has received a service button from the Board of Home Missions, which is given in recognition of twenty-five years of service. We have a number of workers who have been with us a long time but to Mr. Wilson belongs the honor of so long a period. Work here is encouraging with 300 pupils enrolled. A new roof has been ordered for the school building at an approximate cost of \$1200 and as the W. G. M. S. is responsible for all the work here, we would ask societies to remember this department in making up their budgets. Three sacks of clothing from the McDonald Church and one from the Second Monmouth have been received for which we are very grateful.

Mr. N. W. McKeldin has been appointed principal of the school at Riceville. All barrels and packages of clothing for Riceville should be addressed to him at this point.

Through some mistake the Domestic Science department at Camden was credited in the United Presbyterian with the purchase of an electric range at a cost of \$145. The credit belongs to the department at Henderson, N. C., under the supervision of Miss Josie Warren and we are glad to recommend this spirit of self-support to all of our workers. At Bluestone the work is as usual. 28 girls are being taught plain sewing. A box of clothing from Blairsville, and two packages from Miss Margaret Brown were most useful at this season, when the weather is cold even in the Sunny South. At Miller's Ferry the work is moving nicely both teachers and pupils interested. In the plain sewing classes 49 girls are enrolled. In the dress making department there are 40 girls, cutting, fitting and making dresses. In the domestic science classes the pupils get both theory and

practice and five nights a week they serve supper to the teachers. The day pupils get this training also. At the Robinson Memorial Hospital there are three girls in training with a fourth one expected in the near future. Two of these girls are able to go out on cases in the community, gaining wider experience under the direction of a competent physician. But one serious case was cared for. An elderly woman who was a member of our church was brought to us in September and died after two months of suffering, November 9th.

Several boxes of articles suitable for hospital use, were received and very much appreciated. Materials for both sewing rooms, articles for the dining hall together with rolls of ticking for covering mattresses would be most acceptable. *Societies wanting special work*, here is your opportunity!

Prairie reported the furnace in Yourd Hall was completely worn out, so a new one at a cost of between three and four hundred dollars was sent down. There was delay in installing it because of the difficulty in securing a man who understands such work. We hope it is in place and doing good service by this time.

Several packages of clothing have been received from Y. W. M. S., Tulsa, Okla.; W. M. S. 2nd Mercer; Miss Margaret Eaton, Phila.; U. P. Church, Carnegie, Pa.; W. M. S. Greenwich, N. Y. and U. P. Church, Bellvue, Pa. All much appreciated and useful.

School enrollment is the largest ever, one car comes with ten children a distance of eight miles and a truck with more than thirty children comes four miles.

Because of the failure of crops, the boarding department has fewer students than ever before.

The Church is having its Annual rally for the budget and are working

hard and praying it may meet its obligations.

A letter was received from one of the mothers on our farm at Prairie. Fourteen children of hers have been brought up under the Christian influence of Prairie mission and she expressed her thankfulness as follows: "I do not know you personally but I do know you by the help we get from the Christian gentlemen and ladies of the North who are doing this wonderful work here. I want to tell you in a few words how much we appreciate what 'you all' are doing for us. I am certainly thankful for what is being done to help us in our struggle in trying to bring up our children. We came here sixteen years ago with the older children when they were very small. My husband and I joined the U. P. Church in order that they might be raised and trained in this church and school and we have found it our greatest help. Five have finished Prairie School. Six are there at present and we have one at Miller's Ferry. We have nine girls etc."

A letter of appreciation like this is certainly an incentive to do more and better service and proves that our labors past and present are not in vain.

Remember in your prayers, these poor people who are struggling with difficulties, we do not even imagine to bring up the children to be good citizens and of use in Christ's Kingdom.

Dr. and Mrs. McGranahan have returned from an automobile tour of the Freedmen Missions covering 3393 miles. In his busy life, he has taken time to send a complete report of all that he saw. I wish I could present it in full but space permits only a few of the items.

"The hospital at Knoxville has been remodeled, part of which is used

for an infirmary and the other part for a home for the farmer and his wife. The wife is a graduate of the nurses training school at Knoxville and is now employed as nurse in charge of the infirmary.

While we have given up the school work at Athens, it is still going on. The citizens contributed \$13,333. the county \$6,665 and the Rosenwald fund \$5,000 toward a school building and they have now one of the finest planned brick buildings known, with a magnificent auditorium. All our old teachers are employed and as the Principal expressed it, "This has been a religious Church school, now it will be a religious public school."

The appearance of the Miller's Ferry plant is fine. The new paint adds much to its attractiveness. The ministry to the school and to the community through the hospital is fine.

The impression of the whole plan at Camden is good, as it is also at Prairie. The boarding department has few students on account of the low price of cotton. Jubilee Hospital at Henderson impressed me as never before. It has developed until everything seems very professional. It was full of patients; two operations were performed on the day we arrived.

At Chase City, Townsville, Blue-stone, Canton Bend and Arlington, where we have no buildings but support the domestic science, matrons and sewing teachers, the work is going on well.

It was a worth while trip with the workers enthusiastic, living in homes neat and well kept but with none of the luxuries in furnishing that Northern folks enjoy."

We do ask your prayers and co-operation in this work, which is so appealing when once you are in possession of the facts.



Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, \$1.00; paper, 50c.

Suggestions to Leaders, 15c.

"The Uplift." (Junior). Paper only, 50c.

How to Use "The Uplift." 15c.

Admission Tickets to "The Uplift" class 1c. each.

INTERDENOMINATIONAL STUDY COURSES 1926-1927

Home

"Our Templed Hills." Cloth, \$1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups. 15c.

Suggestions to Leaders of Country Church Groups. 15c.

"Better Americans." (Junior). First, second and third books, 75c. each. (Please state which book is desired).

FOREIGN

Senior

"Moslem Women." Cloth, 75c; paper, 50c.

How to Use, 15c.

Posters for "Moslem Women." 35c. a set.

Large Map of Moslem World; in three colors. 60c.

World Friendship Pictures, four in set, in colors. 75c.

Junior

"Two Young Arabs." Paper only. 50c.

How to Use "Two Young Arabs." 15c.

Poster Pattern on Moslem Lands. 50c.

Picture Sheets "Life in Moslem Lands." 25c.

Cut-Out Sheets of Moslem Types. 10c. each.

Tourists Tickets for the Journey 10c per doz.

Young People

"Young Islam on Trek." Cloth, \$1.00; paper, 60c.

How to Use "Young Islam." 15c.

Large Outline Map of Moslem World. 25c.

Small Outline Map of Moslem World. 25c. per doz.

New Leaflets

Christian Homes Among Moslems 3c.

Fatma, At School 3c.

Timothy, A Servant of Jesus Christ 3c.

A Visit to My Old Home 3c.

Padri Abdul Haqq 3c.

First Fruits—Four of the Forty-four 3c.

(The above set of six leaflets, 15c.)

Pageants

Daulate's Victory 10c.

Is It Nothing to You? 10c.

The Fountain of Youth 3c.

The Ring of Rama Krishniah 25c.

The Sale of the World's Children 15c.

Over the Hills and Far Away 15c.

The following set of seven leaflets is sold only by the set. Price 25c.

Only a House

The Daughter of Ishmael

Village of Mother-of-the-Twins

The Mission Launch

Things as They Are Not in Arabia.

Blind Houses.

Moonlight on the Desert

The following supplies are not kept in stock but we will order them on request:—

Books—

Musa, Son of Egypt 50c.

Friends of the Caravan Trail 50c.

Pageants—

Tara Finds the Door to Happiness 25c

Black Tents 25c.

Games—

An African Picture Game 40c.

Picture Game of Prema 40c.

Painting Books—

Children of India Post Card Book 60c.

Near East Painting Book 25c.

When this reaches you the Prayer Cycles for 1927 will be off the press and ready for distribution. Order your Cycles immediately so that from the beginning of the year our united prayers may be ascending to the Throne for God's blessing on our work and the workers.

Miss Hazel Bennet, of India tells in the October Magazines how that on a certain day for four successive months, the people

of the Gujranwala District to whom the missionaries went, seemed wonderfully prepared for God's message. Christian women were unusually responsive and even a Mohammedan woman desired a copy of the New Testament. In the new village everyone whom they met seemed peculiarly prepared of God for His message and the whole village seemed aware of His working and presence. Christians, Hindus and Mohammedans all seemed bowed before Him.

The time was when the names of the Gujranwala missionaries appeared in the Prayer Cycle. She says, "I was much impressed with your part in this fellowship of prayer for India, your part in our success or failure. In some way our prayer

life and yours, our work and yours are linked up together, and God works as we pray."

Let us not fail our missionaries in this fellowship of prayer for them. They are depending on our support in this service.

The "World Day of Prayer for Missions" is Friday, March 4th, 1927. You are earnestly invited to join with Christian women of all lands in this prayer service on that date. The "Call to Prayer" cards and the program, "Pray Ye Therefore," are ready for distribution. The program is priced at 2c. each or \$1.75 per 100. The "Call to Prayer" card will be sent on request to those ordering the programs.

Bible Readings

"When quiet in my house I sit,
Thy Book be my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine,
Till every heart-felt word is mine."

Please find and read the story of—

1. The servant who was sent to find a wife for his master's son.
2. A man who looked pleasant when everything went wrong, a man who looked sad when he was in trouble, a man who forgot his best friend.
3. A man who was taken from prison to live in a palace.
4. A little girl who watched by her brother's odd cradle and a mother who was hired to take care of her own baby.
5. The meeting of a son with a father who for years had given him up as dead.
6. A bush which blazed with fire and was not burned up.

7. A hard master who told his servants they must make bricks for him and find their own materials.

8. The order that changed a nation's calendar and why it was given.

9. How bitter water was sweetened by a tree.

10. The day when God told his people to get their provision for Sabbath on Saturday.

Request has come for a continuance of the Bible page. For a few months we will follow the story plan, locating book and chapter where these interesting facts are recorded. The Bible is called "the most interesting story book ever written." Of course it is far more than mere story but it is well to recognize its merit in this line. Also, see how many good lessons applicable to today you can discover in these stories.

Ida B. Little

"God reaches out from Heaven above and touches in healing a great heathen world in direst need. The fingers, however, are on your hands and the love comes through your heart. Are your hands, your heart, in God's hands?"

—Inland Africa

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

AMONG THE NATIONS

Germany is in the throes of a very bitter local option fight. The enemies of local option declare it is the first step toward full prohibition and are presenting to the public distorted versions of the Prohibition enforcement in America.

The Prohibition League of India held a convention recently with over 1500 delegates and urged the government to accept the total prohibition of alcoholic liquors as the goal of their excise policy.

Sponsored by the National Temperance League, prohibition is making tremendous gains in Japan. The prohibition movement claims the active support of 150,000 members of temperance societies.

Bulgaria, noted for her production and consumption of beer, is becoming tired of booze. A strong dry sentiment is being built up and is exceedingly aggressive.

The Soviet government in Russia has restored the sale of vodka with a pre-war content of 40 per cent. The industrial administrators say it has lowered the output of the individual worker 30 to 40 per cent.

In Norway the referendum to abolish Prohibition carried by more than 100,000 majority. Quoting from the Christian Statesman—"France and Spain bluffed her into exempting wine. The brewers bluffed her into exempting beer and the bootleggers beat her in moonshining and smuggling." Wayne B. Wheeler says, "This proves that if you give the wets beer and wine, they will fight harder than ever to repeal Prohibition."

The total drink bill of Great Britain is \$1,580,000,000. a year, one-twelfth of the national income. It is estimated that wage earners spend six weeks income ever year for drink. The British drink bill would pay the British debt in five years.

Canada has made the experiment for us of allowing beer and wine to be sold freely and hard liquor under Government control. In Quebec liquor drinking increased, bootleggers and "blind pigs" flourished, vice and prostitution were rampant. The Toronto Star reports 53 per cent increase in bootlegging and increasing drunkenness among women. The Mayor of Winnipeg says, "The liquor situation is 1000 times worse than under prohibition."

"COME YE APART" PRAY

TUESDAY, 10:00 A. M.

God Hears Prayer: God Answers Prayer

OUR MISSIONARIES' NEED

"Do you hear them pleading, pleading,
Not for money, comfort, power,
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered,
Daily at the throne of Grace,
That the work which they are doing
In your life may have a place?

"Do you see them seeking, seeking,
For the gift of priceless worth,
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care—
'Tis a gift that you can give them—
'Tis the Christian's daily prayer."

—Selected.

ELIZABETH ROBERTSON

By Anna B. Watson, M. D.

Elizabeth Robertson was born of Scotch ancestors, at Kincardin, Ontario, Canada. She died at Cresson, Pa. August 22nd, 1926.

Her first adventure into the great world was when she went to Chicago for a course in the Mary Thompson Hospital. Three years later she sailed to Egypt as a nurse in the then newly-opened mission hospital at Tanta, Egypt. Her professional skill, charm of personality and devotion to the mission work caused the hospital authorities to ask that she return for a second term of service. During the second term she was superintendent of the hospital.

In 1914 the Women's Board appointed her a missionary to Egypt, but the hospital was closed for remodeling and the war activities in the Mediterranean made travel unsafe and so Miss Robertson was unable to return to the field in the new capacity.

She became superintendent of the hospital at Tarentum, Pa., where she was recognized as a nurse of unusual executive and professional ability. Then she heard the call from the fields of France, and eager to spend herself in a great service, went in October, 1917, under appointment of the American Fund for French wounded. Soon after she transferred to the Foyer du Soldats. Her valiant spirit was rewarded by an assignment to canteen work in the famous Verdun section and here, with a young woman companion she spent months, with gas mask at her elbow, ministering to the poilu, as he came and went to the near-by firing line.

The quarters were unheated and the army rations unappetizing—the most nourishing parts were saved for the soldiers. This wearing activity and excitement weakened the resistance of the frail but wiry war-worker and tuberculosis of the lungs developed with alarming rapidity. The French Military authorities, feeling that their efficient "American" aid would never live to reach her home, transferred her to a Paris hospital and did everything in their power for her comfort. But "Robbie" as her close friends were privileged to call her, like the Verdun defenders, would not yield easily even to so terrible an enemy, and with her French medal of gratitude, she came back to America to make the great final push. She went to private hospitals and pluckily began the cure. For the last four years she was in the Pennsylvania State Hospital at Cresson.

Physically it was a slowly losing battle but spiritually it was triumph and patience, moral strength and religious faith. With sane self-respecting perspective and un-murmuring calmness she met the weariness, the monotony, the isolation from the activ-

ities and things she loved. We, her friends, helpless to succor watched with heartfelt amazement the unfolding of this brave spirit. We heard no word of repining, no fretful criticism of care or surroundings. There was no rebellion at life's outcome, but unabated interest in people and happenings about her. The other patients to whom she was often counselor and comforter, respected and loved her. Her greatness of spirit, made manifest by the prolonged suffering was shown in her old charm of manner. With the old wittiness of her Scotch tongue and quickness to catch the humor of a situation, she loved to recall the details of her training school days, the life in Egypt and the unique war experiences. Once when chatting of the latter she lifted her head and with a shine in her eyes, said, "I would live it all over again even if I knew it would end in this. It was worth the price." We saw through these soul trying years that the secret of her effectual life of service had been in deep hid faith.

Like her Master she drew her strength from a fountain which did not fail to the very end.

Under the flag which the Cresson veterans laid over the casket, she traveled for the last time up to her own country and was tenderly laid to rest beside her mother.

A TRIBUTE TO MRS. W. W. SAPP

The Women's Missionary Society of the Alamo Heights United Presbyterian Church of San Antonio, Texas, wishes to pay this tribute of respect to the memory of Mrs. W. W. Sapp, who was called to her reward, Monday, September 20th, 1926.

She was a consecrated Church worker. She served the Church in many ways. She was Secretary of the Missionary Society for sometime, chairman of the Congregation and a teacher in the Sabbath School. Her contributions in as far as she was able to give were always placed where needed most and given willingly.

We mourn her going. We miss her, but faithful unto death, she has gone to claim her reward.

Her body rests at Humboldt, Illinois, near her departed mother and father.

To her faithful husband and sorrowing sisters, also many friends we extend our sympathy.

Mrs. P. M. Gordon
Mrs. Jas R. Irwin
Mrs. J. M. Glass

Committee

MRS. J. I. MOORE**A Tribute of Esteem and Respect**

We, the members of the Young Women's Missionary Society of the First United Presbyterian Church, Zanesville, Ohio, offer

the following tribute in loving memory of our sister and co-worker in Christ, Mrs. Ada Lowery Moore, wife of our pastor, Rev. J. I. Moore, who was called to her Heavenly home, August 31, 1926.

She was ever cheerful and unassuming in disposition. Such a lovely, modest flower was for the Master's garden above.

Mrs. Moore was instrumental in the organization of this society, was its efficient president for two years and was always deeply concerned and interested in its progress and work. Her devotion to duty and loving ministration in her Master's name endeared her to the heart of each member of our society, and her beautiful prayers and helpful words of advice will not cease to have an influence on the lives of those they touched.

We desire to express in some measure, to her family and friends, our deep sense of loss, knowing full well that the eternal God, who was her refuge and her strength, will be to them and us also, in our day of trouble, a refuge and an high tower.

We bear testimony to Mrs. Moore's beautiful and complete resignation to God's will in dealing with her, and to her possession of that peace of heart that passeth understanding.

Her passing has lifted one more anchor that binds us to the shore of Time, whose casting on Eternity's shore is a mute reminder that this is not our abiding place and that "our souls are restless until they find their rest in Thee."

Be it, therefore, resolved: That her loving Christian service in our society, church and community, shall not have been in vain, but that we shall endeavor to emulate her virtues in our imperfect way, and that this Providence may give us greater zeal to carry on the work which she so efficiently began.

"She left the door ajar for you and me,
And looking after her we see,
The glory shining through the cleft,
And when our call has come
We'll meet her face to face."

And be it further resolved, that a copy of these resolutions be given to our pastor and his family, placed on the minutes of our society and a copy sent to the Womens Missionary Magazine.

Miss Eleanor Wylie,
Mrs. W. O. Secrest,
Mrs. E. C. Houston.
Committee

I Am the Mission Study Class

I am the Mission Study Class, join me.

Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work and deeper spirituality.

My footprints are found in many churches. I am a dynamo of missionary enthusiasm sending out power through every department.

I am glad when I mingle with the young people in their Christian Endeavor Societies.

I am found in many Sabbath Schools, always in those doing the best work.

I even enter colleges, yea, and may be found in many homes.

I meet once a week for an hour at

each session, for a course lasting from six to eight weeks.

I dispel ignorance, remove prejudice, overcome indifference and arouse interest.

I stir people to action.

I increase and vitalize prayer.

I encourage benevolence.

I develop strong, active Christian character, and provide missionaries.

As a result of my work all the nations of the earth shall be blessed.

I am one of the "worth-while" things, and you should not pass me by, but learn to put "first things first."

Give me a chance and I shall be a great blessing to you.—*Selected.*



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FIND THE ANSWER

1. March 4, 1927. What Day is it?
2. What made the ember grow gray?
3. Cite one example, to prove that Mohammedanism is not good enough for Mohammedan women.
4. Why could a certain woman not get to S. S. and church on time?
5. Whose "footprints are found in many churches."
6. A woman worth knowing—Sitt Insaf Sirra.
7. "God has called me back"—where?
8. Who thought missionaries did more harm than good and why did they change their minds?
9. Do you think "It was worth the price?"
10. Where was there an all day prayer meeting September 15.

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 Miss Theresa Lippert, ...1300 McAllister St., San Francisco, Cal.
 Mrs. E. C. Little, (Italians) 1925 5th Ave., ...Los Angeles, Cal.

Mrs. W. P. Tracey, ...2420 Ridgeview, Eagle Rock, Cal.
 Miss Erma G. Allen, 122 S. Grevilla Ave., ...Inglewood, Cal.

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 Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
 Prof. W. A. Tabb, ...Frenchburg, Pa.
 Miss Esther Mitchell, M. D. Frenchburg, Ky.
 Miss Myra Lawton, R. N. Frenchburg, Ky.
 Miss Sarah Wil'son, ...Frenchburg, Ky.
 Miss Mary P. Hoffman, ...Frenchburg, Ky.
 Miss Helen R. Whitney, ...Frenchburg, Ky.
 Miss Ruth Tinker Frenchburg, Ky.
 Miss Ruth Leet, ...Frenchburg, Ky.
 Miss Bernice, McDowell, ...Frenchburg, Ky.
 Miss Edna Sutton, ...Frenchburg, Ky.
 Miss Velma Oline, ...Frenchburg, Ky.
 Miss Lucile Grath, ...Frenchburg, Ky.
 Miss Thelma Porter, ...Frenchburg, Ky.
 Miss Margaret Beveridge Frenchburg, Ky.
 Miss May Beveridge Frenchburg, Ky.
 Rev. and Mrs. Howard M. Brittain Ezel, Ky.
 Miss Elizabeth Duff, ...Ezel, Ky.
 Miss Ruth Bemis, ...Ezel, Ky.
 Miss Helen Weede, ...Ezel, Ky.
 Miss Gladys Gray, ...Ezel, Ky.
 Miss Martha Wright Ezel, Ky.
 Miss Ruth Roberts Ezel, Ky.
 Miss Esther Dill Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
 *Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
 *Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
 *Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
 Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
 Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
 Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
 *Miller's Ferry—C. S. Simpson. Post office address

Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
 *Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Riceville, Tenn.—Mr. H. W. McKeldin
 *Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.